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The Missionary survey



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THE MISSIONARY SURVEY

WADE C. SMITH, Editor

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The Missionary Survey's Campaign for 50,000 Subscribers

The Goal a Subscriber in Every Presbyterian Home

TWENTY-EIGHT CHURCHES GO ON THE HONOR ROLL

"Survey Week," through the diligent efforts of our faithful friends, produced the substantial gain of 350 subscriptions over the similar period last year. There came into the Survey office during March 6,032 subscriptions (new and renewals), the largest number received during any previous month. This month also produced the largest single day's subscriptions, being 810 (new and renewals) in one morning's mail. Surely somebody—somebodies—did good work.

The churches going on the Honor Roll as a result of the canvassing in March are:

Demopolis, Ala.	Laurinburg, N. C.	Handley, Texas.
Holly Grove, Ark.	Statesville, N. C.	Floyd St., Lynchburg, Va.
Valley Grove, Indian Bay, Ark.	Pearsall Memorial, N. C.	Finley Memorial, Stuarts Draft, Va.
Wildwood, Fla.	Mangum, Okla.	Village Church, Charlotte C. H., Va.
Alexandria, La.	Aiken, S. C.	Glen Wilton, Va.
Central Steele Creek, N. C.	Kershaw, S. C.	Stokes Memorial, Covington, Va.
Roxboro, N. C.	Grand Ave., Sherman, Texas.	Charlotte C. H., Va.
St. Andrews, Wilmington, N. C.	Llano, Texas.	Franklin, W. Va.
First Goldsboro, N. C.	Sulphur Springs, Texas.	
Kings Mountain, N. C.	Milford, Texas.	

It is interesting to note how buoyant and happy are the letters which come in reporting extra efforts made and enlarged lists of subscriptions secured.

Here is an extract, for instance, of the letter which came from a Lynchburg church: "The girls of the Intermediate Christian Endeavor Society, who put Floyd Street Church on the Honor Roll last year have again canvassed the congregation with the result that this year, instead of having one Missionary Survey to exactly five members, we shall have an average of one to *less than four members*. Our membership is 257, and these enthusiastic, energetic girls secured seventy subscriptions, more than 50% increase over last year!"

Now, wasn't that a grand success for those Floyd street girls?

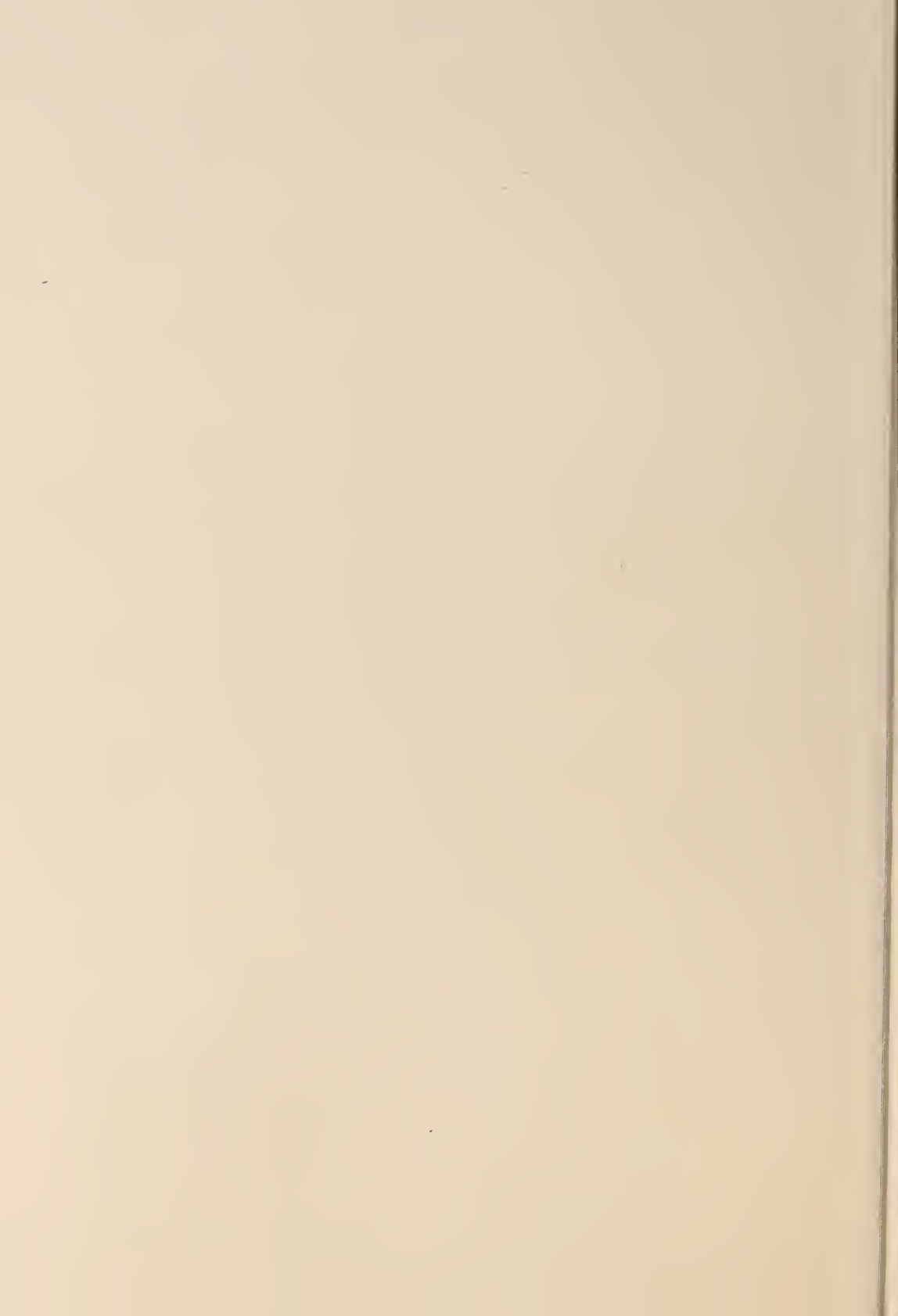
Here's another, from Covington, Va.: "There are 450 members in our church. The Stokes Memorial Missionary Society decided to canvass the church for subscriptions to the Survey, and as the deacons had made out lists for seven committees for their Every Member Canvass, why, we just borrowed them and went ahead. Our pastor, the Rev. Mr. Woods, *gave a little talk on the Survey* at the Sunday morning service, also at prayer meeting, for us, and said the ladies would be around to get the subscriptions, and they had no trouble in getting them!

"We were all so glad to help!"

That letter was accompanied by a list of 124 subscriptions and New York exchange for \$62.00.

Gentlemen, will you please take note of what that pastor did?

In the Publication and Sunday School Extension department of this number will be found a reproduction of Miss Carrie Lee Campbell's clever arrangement for a "Missionary Survey Entertainment." It is only intended to be suggestive, and can be altered, elaborated, or made to conform to the local situation; as, for instance, substituting the names of missionaries and enterprises in connection, particularly interesting to the congregation before whom it is presented. We hope next month to present one or two other plans for a Missionary Survey entertainment.





FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

GENERAL REVIEW.

(Extract from Annual Report.)

AFRICA.

THE churches connected with our African Mission, as usual, stand at the head of the list in respect of the number of additions on profession of faith. The number reported this year is 2,837. This is 264 less than the number reported last year, but 225 more than the number reported in any other previous year.

Substantial progress has been made, however, in the matter of church organization and in the training of a native ministry and leadership. Only three men have as yet been ordained to the full work of the ministry, but there are over 600 native men doing evangelistic and other forms of Christian work, many of whom will soon reach a state of training that will justify their ordination.

One new station was opened at Bibangu, 120 miles from Mutoto. This station taps the great Baluba reservoir, from which the finest of our present force of native evangelists and elders are said to have come. The region is densely populated. The people are largely agricultural and produce large quantities of native food products.

Progress has also been made in Bible translation. Dr. Morrison's work in that line has been taken up by Mr. Vinson, who has completed the translation of the Old Testament as far as the book of Judges, and of the New Testament as far as the book of Hebrews. In a few more months it is expected that the entire New Testament will have been translated.

The Mission has experienced considerable trouble during the year from the persecution of our native Christians by Roman Catholic priests in some parts of the field. Representations made to the Belgian minister at Washington on this subject by the Secretary of Foreign Correspondence and by Dr. Henri Anet, of the Belgian Protestant Church, met with little sympathy by reason of the fact that the present incum-

bent at Washington had formerly been connected with the regime of King Leopold, and was inclined to view all such matters from his standpoint. Later, however, representations were made by our State Department, resulting from interviews held with Rev. Motte Martin while he was at home on furlough, which it is hoped will secure at least some mitigation of this annoyance and hindrance to our work.

The war closed without any uprising of the natives having occurred during the four years of its continuance, notwithstanding the fact that the helplessness of Belgium during the war to have dealt with such uprising was well known. It is unquestionably true that this was due to the presence and influence with the native people of the Protestant missionaries in the Congo, and more especially of our American missionaries. The debt of gratitude which a restored Belgium will owe to this country for our war relief work will be accentuated by this fact and ought to result in a more sympathetic attitude towards our African work on the part of the Belgian Government for all time to come.

On February 21 to March 2, 1918, the seventh General Conference of Protestant Missions in the Congo was convened at Luebo. At this conference there were 73 missionaries representing six nationalities and nine out of the fourteen Protestant societies working in the Congo. Dr. Morrison was elected president, and this was his last work for Africa. His paper on "The Native Church at Work" was the strongest paper that appears in the proceedings of the Conference. In the findings of the Conference special emphasis was laid upon the importance of industrial work and of securing specially trained missionaries for this branch of the service. There is a pre-eminent need for the development of agricultural training at the present time. There is more potential wealth in the surface



The Luebo Missionary Conference.

soil of Central Africa than in the gold and diamond mines of South Africa. The native needs to be taught to produce larger quantities of vegetable oils, cocoa, sugar, cotton, and Indian corn, and should have unhindered opportunity of trading in these native products with the white man. When this situation is brought about it will change the whole aspect of our missionary work, for the native will possess such a

measure of economic independence and stability that Christian churches will become self-supporting and capable themselves of contributing largely to the work of Christian evangelization in their own land and in neighboring lands.

Our own Mission fully appreciates the importance of this branch of the work and is calling earnestly for a trained industrial worker for each of our stations.

LATIN AMERICA.

THE growing importance of the Latin American countries in their political and economical relations with the world at large and with our own country in particular lends increasing emphasis to the importance of missionary work in that field. The changed attitude towards our own country growing out of diplomatic negotiations during the period of the late war, conducted on a high plane of Christian altruism, creates for us a new era of opportunity in all that part of the world. Twenty years ago there was bitter hostility towards this country in Latin America growing out of the fear which those countries entertained that we had designs against their political independence and their economic interests. There are many indications that these fears have been entirely dissipated and that a feeling of cordial friendship is

rapidly taking the place of the old-time hostility. A letter recently received from one of our missionaries living alone in the far interior of Brazil, where she had in former years suffered much from anti-foreign prejudices, states that the most popular man in that part of Brazil today is the President of the United States.

BRAZIL.

It is especially gratifying to note the confidence recently displayed by the Brazilian Government in the missionaries of our Church and their work. Mr. B. H. Hunnicutt, director of the Lavras School of Agriculture, has recently been requested by the government to assist in a campaign for the conservation and increased production of food supplies. Also, on account of what the

Brazilian Government has observed of the character and working of our Lavras Industrial School, the State of Rio Grande do Norte has requested us to establish a school of similar character near the State capital. They have offered as an inducement to give us for fifty years the free use of several thousand acres of land with buildings suitable for class-rooms and dormitory, with barns, improved farm machinery and a considerable number of thoroughbred cattle, with the option of either purchase or renewal of the contract at the end of the fifty-year lease. We are also assured in this offer that there will be no curtailment of our liberty in the matter of religious instruction.

In Natal, the capital of the same State, the government has a large school for girls to the direction of which they have recently called Miss Leora James, a former teacher in our mission school at Pernambuco. Miss James has recently visited this country at the expense of the State government of Natal for the purpose of securing additional teachers, in the selection of whom she was to have entire responsibility and freedom.

The Executive Committee has given its assent to both of the above arrangements, and it is expected that the new industrial school will be opened sometime during the present year. Professor C. C. Knight, of the Lavras School, has been assigned to this work. There is a possibility and a hope on our part that the Northern Presbyterian Mission in North Brazil will accept our proposition that they should take part with us and make it a co-operative work. It is also expected that one of the young men who has recently completed the agricultural course at Lavras will come to this country for a year of special advanced study and then return to become Mr. Knight's assistant in the Natal School.

Another expression of confidence on the part of the Brazilian Government in our missionary work was a request that the twenty-seven graduate students sent to this country to take two-year courses in agriculture, forestry, sanitation and engineering at government expense should be met by missionary leaders in New York and advised by them concerning the institutions they should attend.

Progress is being made, through the efforts of the Committee on Co-operation in Latin America, towards the establishment of a Christian university through the coordination of existing mission colleges with a central plant at Rio de Janeiro, and towards the establishment at the same place of a Union Theological Seminary.

Each of our three missions in Brazil is in urgent need both of additional missionary reinforcement and of material equip-

ment. If China had the same proportion of missionaries that Northern Brazil has it would have only half its present number.

CUBA.

Negotiations with the Home Mission Board of the Presbyterian Church, U. S. A., concerning the unification of the Presbyterian work in Cuba, referred to in our last annual report, have resulted in an arrangement under which that Board becomes responsible for all the Presbyterian evangelistic work in the island and our Committee becomes responsible for the educational work. The Woman's Board of the Presbyterian Church, U. S. A., will assist in certain branches of the educational work. Rev. R. L. Wharton, of our Mission, will be Superintendent of the Educational Work provided for by the Woman's Board, as well as of that part of the work which is under our direction. The two Presbyteries that formerly existed have been united and the whole work will be under the general supervision of the United Presbytery.

An excellent building has been purchased for the school at Cardenas with the pro-



Grave of Rev. Edward R. Lane, Campinas, Brazil.



The Plaza, Piacetas, Cuba.

ceeds of property sold by us to the Home Board, and there is a hopeful prospect of securing \$25,000 from another source for the erection of a much-needed dormitory for the school. There were over 400 pupils in attendance during the past year, and this number could have been considerably increased but for the lack of room to accommodate more pupils.

A Union Book Depository has been established under the auspices of the Committee on Co-operation, in which all the books listed in the bibliography of Spanish literature recently published by the Committee on Co-operation will be kept on sale.

A Union Institute for Christian Work was held in the month of August, which was found so helpful that arrangements are now being made for holding a number of such institutes during the coming year.

MEXICO.

So far as political conditions are concerned there is quiet on the surface at the time of this writing over a large part of Mexico. The missionary body as a whole seems to have confidence in the honesty and good intentions of the present administration and in its ability ultimately to restore law and order. The foreign business community seems generally to entertain a different view, and there is being conducted at the present time, presumably in the interest of foreign business, an active propaganda for intervention. Such intervention we would regard as something to be deplored,

even if it should ultimately be found to be necessary.

Social conditions are wretched in the extreme. The revolutionary troubles have caused the people of the rural districts in many parts of the country to flock to the towns for mutual protection, leaving the outlying productive regions depopulated, while the larger cities are suffering from a congestion of people who are struggling for existence under conditions of extreme poverty.

The relief of these conditions, however, and the restoration of law and order, by whomsoever made, will not alone solve the Mexican problem. The only processes by which this problem can be permanently solved are those of our missionary work—the day school, the academy, the college, the industrial school, the Sunday school and the church in which the pure gospel is preached.

A conference was held in Mexico City on February 18-21 representing all the Protestant churches working in Mexico, except the Southern Baptist, at which a complete and unanimous agreement was reached on the question of territorial adjustment which has been under consideration for some years past.

Our former field embraced parts of the territory of Tamaulipas and Nuevo Leon, supposed to contain a population of a half million, in which there were working side by side with us missions of the Southern Methodist Church and of the Society of Friends. At the Cincinnati Conference held

four years ago it was agreed that we should retire from this field and begin work in the two States of Morelos and Guerrero in Southern Mexico. The prevalence of banditry in these two States, however, has made it impracticable to open this new work. Conditions have recently been much improved, but it is still not regarded as affording a perfectly safe place of residence for missionaries. In order that we might have a field where we can begin work at once the Northern Methodist Mission generously ceded to us the State of Michoacan, taking from us in return part of the State of Morelos, where they had some interests which they wished to conserve.

The population of our new field is estimated to be about two million, for whose evangelization we will henceforth have the sole responsibility. The State of Michoacan is said to be a fine agricultural State, admirably adapted to the industrial work, which we wish to emphasize, and with a fine climate for missionary homes.

The Executive Committee has instructed the Mexico Mission to begin at once to take the necessary steps looking to the transfer of our work, and also to make a survey of

the field and report to us as soon as possible their judgment as to what is required in the way of equipment and additional workers for its adequate occupation.

We would express the earnest conviction that no one of our mission fields presents at the present time a more urgent need or a greater opportunity of Christ-like service than this new field which Providence has opened up for us in Southern Mexico.

The following words uttered by one of our leading missionaries seem to us to be appropriate words with which to close this resume of Latin American conditions:

"With the present spiritual unrest signifying a longing for something better morally and spiritually that is everywhere manifest, and with the United States standing today beside France in the affections of the South American people, one longs to see every North American agency that can make a real contribution to the moral and spiritual progress of South America give itself whole-heartedly to this enterprise at this particular time. It is the time of great opportunity for Christian effort in South America."

CHINA.

DURING the past year China has been presenting an object lesson showing that the non-Christian religions do not produce the type of character that makes either the world safe for democracy

or democracy safe for the world. For the lack of political leaders of such intelligence and integrity as are needed to guide her progress the ship of state has been in troubled waters. Civil war has prevailed be-



Kiangyin Station, China, 1918. Standing from left to right: Miss Lee, Mr. Allison, Dr. Worth, Mr. Moffett, Mr. Little, Miss Sykes. Sitting from left to right: Dr. Lee, Mrs. Allison, Miss Jourhman, Mrs. Sykes, Mrs. Worth, Mrs. Moffett, Miss Moffett, Miss Albaugh.



First section of Hawley Memorial Boys' School at Chinkiang, China.

tween the Conservatives, with headquarters at Peking, and the Radicals, with headquarters at Canton. The soldiers of the contending armies, receiving no regular pay from their respective governments, have been compelled to secure their subsistence largely by pillage. It is stated that a band of about 30,000 organized and armed robbers have been operating in the province of Shantung.

In spite of all this unrest, the foreign trade of the country is said to be 150 per cent. larger during the past year than it was in the year 1915. Considerable addition has been made to the railway mileage. Two million bales of cotton were produced and the cotton milling industry, which has been very profitable, has been largely increased. About \$12,000,000 worth of eggs and egg products were exported, with the result that the price of eggs in the home market has been increased three-fold.

The stock of silver in the Shanghai banks has been reduced to a little more than one-third of what it was a few years ago, which is probably the cause of the phenomenal rise in the value of the silver dollar as measured by gold. In purchasing power, however, the value of the silver dollar is less than it was three years ago. This fact has made a serious problem for the Mission Boards in financing their work in China.

The report of our treasurer contains some interesting and vitally important information on this subject, to which earnest attention should be given.

In the summer of 1917 the province of Chihli was visited by the most disastrous flood experienced for a generation. About 12,000 square miles of territory were inundated, and the material loss is estimated at about \$100,000,000. About 2,000,000 people were left without food or fuel and with insufficient shelter.

About \$2,000,000 were expended by government agencies in relief work. The Christian community in China responded nobly to the appeal for help, contributing over \$100,000 to the relief fund, which was an eloquent witness to its growth in ability to give and in Christian charity.

An outstanding feature in the religious situation has been the consummation of measures that have been pending for several years in the matter of Church Union. A Federal Council of the Presbyterian bodies formed in 1907 has had five meetings, the last one held in April, 1918. At this meeting a provisional General Assembly was organized and the following doctrinal basis of the union was promulgated:

"The Presbyterian Church of China, being autonomous, will have the prerogative of formulating its own standards. But these will, we believe, in the providence of God

and under the teaching of His Spirit, be in essential harmony with the creeds of the parent churches. Until such standards are adopted the different sections of the Church may adhere each to its own standard."

At a later date the churches of the London Missionary Society and of the American Board sought admission to this federation. When the joint committee of all the bodies represented met in Nanking on January 10, 1918, there met also with them representatives of the English Baptist Mission, the Foreign Christian Mission and of the American Friends' Mission. On comparison of views it was found that all these representatives were agreed that the time had come to work towards organic union, and a basis of union was worked out and adopted, and is to be submitted to the churches of the London Mission, the American Board Mission, the Baptist Mission, the Foreign Christian Mission and the Friends' Mission on the one hand, and to the General Assembly of the Presbyterian Church on the other.

A communication from Dr. P. Frank Price assures us that the proposed doctrinal basis of this union is one that conserves the fundamental doctrines of the gospel, and that the proposed plan of church government is essentially Presbyterian.

If the plan is carried out, the General Assembly, which was organized at a Provincial Assembly last spring, will meet in the spring of 1921, at which time delegates will be sent from the other churches, who will be received as corresponding delegates, and the Presbyterian Assembly will then proceed to organize itself as a Provincial Assembly of "The United Church of Christ in China."

A series of evangelistic campaigns has been conducted in some of the larger cities that have brought large results to the Church. No attempt has been made to count the number of professed conversions. Special emphasis has been laid on an effort to deepen the spiritual life and increase the evangelistic activity of church members. Incidentally discovery has been made of a number of Chinese evangelists of remarkable preaching gifts and of great spiritual power. A hopeful beginning has been made towards occupying the hitherto unreached field among the students and educated classes. A writer in the China Year Book remarks that "The list of prominent and influential men who have for the first time made a profession of Christian faith is impressive and full of promise for greater things in the years to come."

Another most hopeful development has been the organization of missionary societies in the native churches. The Presbyterian Assembly is planning a mission to the province of Yunan and has appointed a commission to visit the field and make arrangements for opening the work. The missions will assist in this enterprise by furnishing a certain number of workers, but the financing of the work, apart from the personal support of the missionaries who take part in it, will be done by the Chinese Church. Miss Kittie McMullen, of our mid-China, has been designated for this service and has been given a year's leave of absence from the mission for that purpose.

Our two missions have had altogether an encouraging year in their work, as shown by their historical reports and by the statistics hereto appended.

CHOSEN.

AT the time of this writing the situation in Korea seems ominous. We seemed to be threatened with another "Korean conspiracy case." In many respects the annexation of Korea by Japan has resulted in benefit to the country and people. Perhaps the worst and most oppressive form of government ever known was that of the old Korean Yangban aristocracy. In overthrowing that government, as well as in building roads and carrying on various sanitary enterprises and other public improvements, an inestimable benefit was conferred upon the Korean people. The misfortune, however, is that the public officials through whom these changes have been introduced have not been able to win the good will of the people. For a time the same mistake of administration was made that was made in this country at the close of the

Civil War in attempting to restore the Southern States to loyal relations with the general government by means of military government and a reign of terror. Recently there has been a change for the better in the methods used by the Japanese in Korea, but these changes have not been great enough to result in winning the heart loyalty of the Koreans to the Japanese government. The convening of the Peace Conference in Versailles seems to have been the occasion of a considerably widespread movement in different parts of Korea to regain their national independence. Such a movement, we fear, can have but one issue, and that a most unfortunate and disastrous one for the Korean people. We also fear that it will be the occasion of great confusion and hindrance in our missionary work.

The report of the Mission shows a year of successful work. The ingathering was not quite so large as it was last year, but much has been done towards developing the life of the Church along various lines. This Mission continues to lead all our other Missions in securing self-support and self-direction in the native Church. In reply to an inquiry sent out by our office on that subject the following facts were elicited:

1. No ordained native preacher has thus far been employed on foreign pay in whole or in part.

2. The Mission has not helped in building any country church. It has helped to a limited extent in station church buildings, which the missionaries themselves attend.

3. The Mission pays no current expenses for any congregation.

There are two native Presbyteries of which the ordained missionaries are members, but in which the native pastors are in the majority. There is a General Assembly which controls the entire work in the bounds of the Presbyteries, even granting sessional powers to missionaries in districts suggested by the Mission where there are no organized church sessions. The membership of the missionaries in the native church courts exists also at the option of the General Assembly. The time is probably not far distant when it will be deemed wise for the missionaries to retire altogether from voting membership in the native church courts and leave the ecclesiastical direction of the work entirely to these courts.

JAPAN.

JAPAN was able to perform her part in the world war very efficiently with a relatively small loss of life and at a very considerable financial profit. Some business men, especially those connected with shipbuilding and the manufacture of munitions, amassed great fortunes and the laboring people connected with those industries experienced an enormous increase in their wages. This prosperity, however, was confined only to certain classes, while the

phenomenal increase in the cost of living entailed great hardship on the masses of the people. The prices of many of the staple food supplies were increased two and three-fold. Civil servants, school teachers and other professional men, policemen, railway men and many other groups saw the value of their income decreased below the point where it could provide for them the necessities of life, and many of these forsook their callings in the effort to provide a living for their families in some kind of business occupation.

On account of this situation all the Mission Boards have found it necessary to increase the salaries of their workers, and even on an increase of 20 per cent. temporarily granted to our mission they will find it very difficult to live in reasonable comfort.

The question of women's education is one of vital importance and is securing encouraging attention. The organization and opening of the Union Christian Woman's College at Tokyo is mentioned in the Japan Year Book as "one of the triumphs of Christianity which should have prominent place in the record of the year." The fact is also mentioned that at the special course on ethics, history and literature given at the Imperial University during the summer 50 of the 700 students in attendance were women. There are 336 graduate women physicians now practicing in Japan. These facts indicate an almost revolutionary change in the position of women in Japan, which is, of course, one of the by-products of our Christian propaganda.

It is encouraging to note in this connection that in the progressive program of our Golden Castle Girls' School at Nagoya the spiritual side of the work is not being neglected. As a result of special evangelistic meetings, conducted by the famous evan-



A Buddhist Priest praying.

gelist, Mr. Kanamori, every girl in the school who was not already a Christian expressed her decision to follow Christ. Under the auspices of this school prominent speakers give free lectures from time to time to large audiences in the city, and the result has been that some substantial gifts have been received from local citizens for the expansion of the work of the institution.

After several years of discouraging negotiations the plans of the missions looking to the establishment of a Christian university are assuming a more hopeful aspect. Those who have been specially interested in promoting this enterprise have recently been encouraged by promises of help sufficient to guarantee at least a respectable beginning of the enterprise, provided the

various Mission Boards can unite on a satisfactory basis of co-operation.

The Japanese have always been regarded as a people difficult to understand. Their national character seems to a foreigner full of contradictions. Doubtless the same is the case with us as we appear to them. However this may be, it is certain that there is something in the Japanese that has caused them to outstrip all other Orientals in acquiring western education and the material elements of western civilization. This makes them by far the most powerful nation in the Orient, although their country and population are relatively so small as compared with India and China. It is this fact also which gives Japan its paramount importance as a mission field at the present time.

"THE CHURCH AND THE HOUR."

REV. JAMES I. VANCE, D. D.

THE Church has come to the most solemn hour of her history. If she has ears to hear, she is listening to her sublimest summons. If she has eyes to see, she is facing the open door of her largest opportunity. If she has a heart that can feel, she must be profoundly stirred by what she hears and sees. If she has imagination, she must see rising before her a new era that may be translated, the kingdom of God. If she has faith, she will make big plans; and if she has consecration, she will draw back at no sacrifice the hour demands.

Is the Church worthy of the hour? Will she meet the demands the age is making? Is the Southern Presbyterian Church fully awake and eagerly responsive to the challenge of these times? The great world war has come to its close with victory to the forces which have fought for freedom. It has required all the force we could muster to destroy the foes of freedom. But to rebuild the world and keep it henceforth free of the peril of war and of a recurrence of the horrors through which we have passed, something more than force is required.

If men are to treat each other right, if lust for power is to be slain, if fear is to vanish, if the rights of the weak are to be respected, if the sanctity of womanhood and childhood is to be regarded, if nations great and small are to be free and human brotherhood is to become a reality, the teachings of Jesus must be proclaimed and practiced and the Son of Man must be enthroned in the life of nations and of individuals.

Jesus is the only figure that has appeared on the world's horizon big enough for international leadership. If we are to

find permanent peace and safety, he must lead the way. If righteous relations are to be maintained, men must practice his law of good will, and recognize that "none of us liveth to himself, and no man dieth to himself."

The gospel of Christ is the only solution for society's troubles today. It is the only remedy that will mend a broken world. If, as Paul faced the staggering problems of his day, he could turn to the cross and say: "I am not ashamed of the gospel of Christ," so may we in our day. The gospel never had such a market value, because it is the only thing that will meet the situation.

Not only so, but the war has vindicated Calvary as has perhaps no experience in the history of the race. In the tragic encounters of this great conflict the glory of sacrificial suffering has shone with a glory undimmed. As the world has come to its Calvary, it has understood Christ's Calvary. That cross on the far hill without the city gates has been the vision that has sustained; and with their eyes on that cross, it has been an easy thing for men to see that "greater love hath no man than this, that a man lay down his life for his friends."

The atoning work of Christ on the cross does not need to be argued today. It hardly needs to be explained. What it needs is to be *preached*. What it clamors for is proclamation. Will the Church see to it that God's message for the broken world has a voice?

We have come to the hour when the gospel should have its fullest proclamation, when for the sake of every sacred

value of time and eternity, the supreme task is to make Christ known.

The war should be followed by the greatest missionary era in human history; by the most thorough and far-reaching efforts to permeate every community in our own land with Christian ideals; by a grim determination to deliver the college and university life of America from the dry rot of rationalism and bring education once more under the holy spell of religion; to revive family piety and re-establish the altar in the Christian home and train the young in the truths of God's word, so that the next generation may be fitted for the sublime tasks that await it.

To do all this, the Church must recognize that its work is one. These imaginary lines which for the sake of efficient administration we have drawn between the work of our four Executive Committees must not lift any sort of barrier to concerted and united effort. What helps one part of our work helps all; what hurts any hurts all. The slogan for the age which is on us is "Get Together." The only campaign that will win is a united campaign. Every agency of the Church must throw its whole strength into the common task.

In addition to united effort, we must provide an income for the work of the Church that will enable her to plan and execute big things. The day is past for doing things on a small scale. The Church that proposes to return to the old miserly scale may as well strike its tent. It is not only not needed, but it will not be tolerated. The Christianity of the future must practice sacrificial giving. It must give mil-

lions of dollars where it formerly gave thousands. We need leaders in the Church who have vision and faith and courage. We have found that we can raise billions of dollars for war; now let us show that we can raise as much for peace. We have found that the money we have spent to keep the world from going on the rocks was not wasted; now let us show that the money we are to spend to anchor the world to heaven is our best investment.

The Church has come to the most solemn hour of her history. Is she ready to match opportunity with consecration? Will the generations that are to come after us, as they look back on these times, say the Church broke down before her task? Will they write that after the nation had won, the Church lost?

It is for us who profess his name to say. We are face to face with a door of opportunity God has thrown open, but we cannot enter it until we have kissed the cross and surrendered all.

The world has been to its Calvary, and it has come back from that baptism of blood ready to be led to Calvary's Hero. Only a Church that has itself been to Calvary can show the way.

The Southern Presbyterian Church calls on every member to do his duty. This is not an enterprise for a few, but for all. There must be no slackers. Shall our loyalty to Christ be less than our loyalty to the flag? Shall our allegiance to our Saviour grow cold and pale beside that we have shown our country?

"The Son of God goes forth to war,
Who follows in his train?"

PERSONALIA.

A LETTER from Miss Mary Kirkland has reached us, accompanied by a copy of the Baluba-Lulua Exercise Book, recently issued and printed at the Luebo printing office, which is now in charge of Mr. Tollefsen, one of the Scandinavian missionaries who has been helping in the work of our missionaries for the past three years. Miss Kirkland writes:

"Every morning at worship the boys in my household pray very fervently that the Lord will give me the knowledge of their language, after informing Him that I have not a good tongue for it."

We extend to Mr. and Mrs. John W. Vinson, of Haichow, China, our deepest sympathy in the second bereavement that has come to them in the death of their little baby, under very distressing circumstances, on January 3d. After having been bathed and put to sleep, he was left for a few hours, and when they went to find out why he

had not awakened at the usual hour, they found that he had passed away. Mrs. Junkin writes: "He was buried in our little plot here where our other baby is buried. Mr. Rice conducting a very sweet funeral service, and the older foreign boys acting as pallbearers."

We regret to learn that Mrs. Wm. C. Buchanan has been obliged to go to a sanitarium in Tokyo for a surgical operation. She had been expecting to come home to join her husband in Richmond, where he has been sojourning, and he was hourly expecting a telegram announcing her arrival. He received instead a letter telling of her having gone to St. Luke's Hospital at Tokyo and of the surgical operation which had been successfully performed. We extend our sympathy to these friends and our best wishes for Mrs. Buchanan's early and complete recovery.

Rev. John McEachern, of our Korean Mission, has reached home on furlough. We regret to learn that he is one of the many in our Korean Mission who have suffered from the epidemic of sprue. On account of recent discoveries in the treatment of that disease it is not quite so formidable as it once was. We trust that Mr. McEachern will find in the home climate and in the skill of his home physician all that he will need for his speedy recovery.

A letter received from Mrs. Venable, written as she and Dr. Venable were nearing Honolulu, states that they had had the usual sailors' experience the first two days after leaving San Francisco on February 22d, but had then both recovered and were hav-

ing a comfortable journey towards their new home in China. We regret more than we can express the loss of Dr. Venable to our Mid-China Mission, but we are deeply gratified that he is not going to be lost to China altogether. The Asheville specialist under whose care he was in this country expressed the opinion that he could very safely return to China, provided he would make his home there in an invigorating climate. This he will find at Kuling, where he will be in charge of the Mission Hospital, and where during the summer months he will have charge of the health of our own missionaries who have their summer resting place at Kuling. We wish them health and happiness in their new field.

DOING MEDICAL WORK UNDER DIFFICULTIES.

DR. E. R. KELLERSBERGER.

THE discouraging features, if we may designate them as such, of the medical work on our Mission are the following two facts—first, that there is no, or very little, building equipment on most of the stations; second, that because of the lack of doctors on the field, the ones there are transferred frequently from one station to another, have no nurse to help them as a rule, all these things preventing their working up a good practice at any one station, and hindering them from reaching their maximum efficiency and usefulness.

When I was sent to the station of Lusambo in February, 1917, I found my equipment to be a small, open shed about twelve by twelve feet, with a three by five feet mud enclosure in one corner for the medicines. Moreover, this shed was the carpenter shed at that time and for some three months after; it was practically filled with a pile of lumber and by a carpenter bunch. With such an equipment I had to treat a compound fracture of the leg and a strangulated hernia—the former is a cripple for life and the latter is dead. So I thanked God that the two missionaries that were with me on the station, Mr. Bedinger and Mr. Hillhouse, were fully aware of the need of building a good house before any real medical work could be accomplished. Thanks to the co-operation of these two men there was erected in five months' time a nice three-room pharmacy, airy, neat and fit for good work. Two months later a brick and cement floor was put in to give us something more nearly like an operating room. In spite of the fact that we had no sterilizer except a five-gallon turpentine drum, and were lacking many of the other necessities of a real operating room, we were with this equipment able successfully to do serious operations

that required the most careful preparation. It is astonishing with how little apparatus and equipment big operations can be done after all. Then there is another factor to be taken into consideration, namely, the Lord's hand in his work. He blesses and guides and gives supernatural skill and wisdom; he answers needs and prayers, and is our strength and wisdom when we would fail and falter.

I considered myself fortunate to have been able to enter into a large work where six months before there was only a small dispensary and no equipment whatever. But in April of 1918 I was called upon to drop this work in order to go to the newest, recently founded station of Bibangu, some one hundred and twenty-five miles to the southeast, there to act as the resident medical officer. I knew that the task confronting me there was much more difficult than the one at Lusambo. At this new station there were not even houses for the missionaries, let alone for medical work. How could I dream then of surgical work? In May, 1918, the missionary families were still living in temporary grass huts, and the medical work, all the little there was of it, was housed in a dark grass hut about seven feet broad by ten feet long, with a door that was made for pigmies to enter, and meted out punishment for any bow that was not real deep, by ramming some palm fronds into your scalp. The people in this new section were fortunately still very suspicious of any surgery or much medical work. For four months really no medical work was done, but the time spent clad in overalls trying to get the missionaries housed, at the same time hoping soon to be able to get a haven somewhere soon for a bigger medical work.

In July, 1918, we transferred all the medical and surgical supplies to the recently vacated two-room grass hut of one of the missionary families. This house was a real joy after what had gone before; one could at least spread things out in the dirt, and could receive people; and, as it was the dry season, no rain dropped through. But it was only a few weeks till the rainy season, and the old hut was already leaning heavy toward the off wind side from the effect of the rains and storms of the preceding rainy season. However, we put in a few extra props, and in this place tried to minister to the needs of the increasing clinic. Here, dear friend, we did our first operation on this station; we moved close to the door to get all the light possible, and had the patient on a narrow hospital bed. Here Mrs. McKee gave the anæsthetic, and with the assistance of my helper, Nkuadi, we took off a good-sized tumor. The Lord blessed this first effort, and, as regards the natives, the distrust was considerably less than before. The first week in September we had our first terrific windstorm, followed later by rain and small hail; the station hill was one whirl of dust, dirt, leaves and grass. On later inspection of the medical division most things could not be seen for the dirt on them, and it was an easy matter to write one's name on anything. Moreover, the house had taken another "lean-to," and I was beginning to feel that an emergency move was near, and began to make plans to save the medical department from destruction. The next week another storm came, and this time succeeded in blowing down the weaker half of the grass house; the part where the medical work was mainly carried on was still standing, why it did not blow down, too, I don't know, except that the Lord was taking care of it for me.

The two whitewashed and grass roofed mud houses of the missionaries had been finished by the month of August. So, one

glad day in the month of September we had moving day—that is quite the rule out here, in fact, one gets so used to it that one does not feel natural when it stops. The bedroom became the operating room, and the bath and store-room the dispensary. You, of course, know that at home some doctors have their offices in their residences; well, it is exactly on that style. In the month of October we had two major operations, with a great crowd attending, and plenty of excitement and interest. However, the Lord blessed the work, and both cases were successful. You never get things unless you ask for them, so I asked the Mission for enough high-priced cement to put a brick and cement floor down in the operating room. Mr. Hillhouse was just leaving for South Africa to go on his furlough after five years of the most faithful and unselfish service out here, but he did not go till he had fixed up the doctor's "morgue," as he calls the place.

So, thanks to the Lord who supplies all our needs, there again is somewhat of a medical plant here, and real work can be done. No, it is not like anything at home, or like anything you have ever seen; you would probably laugh when you saw it, brother; but to me it means a great deal. It is here because the Lord put it here for me to use, and I mean to use it for his glory, for the relief of pain of body and of soul.

This has probably not been the experience of every physician out here, but it is worth while giving you an idea of the obstacles in the way, and problems that we meet up with in the medical work out here. I fully believe that because of prayer here and back at home, God has let me have these experiences, and it will be because of the prayers of His people in the future that He will continue to bless this part of the work for His own glory.

Bibangu, Congo Belge.

THE HERO OF THE FOREIGN MISSION FIELD.

EGBERT W. SMITH.

I TAKE my hat off to the country evangelist. Indispensable as are the missionary teacher, doctor, city evangelist, yet these are the first to admit that the missionary, who in point of cheerfully-borne privations, hardships, and dangers, carries forward most nobly the tradition of Pauline heroism, is the man or woman who serves as country evangelist, especially in those regions where railroads are unknown.

As in recent months I have been traveling about with our country evangelists in every imaginable form of conveyance by land or water, except Pullmans and battle-

ships, and as I have listened to their modest and humorous recital of experiences, I have been continually reminded of Paul's "in journeyings often, in perils of rivers, in perils of robbers, in perils in the wilderness, in labor and travail, in cold and nakedness. Besides those things that are without, there is that which cometh upon me daily, the care of all the churches."

The duty of shepherding, with the slowest and most primitive methods of travel, from fifteen to fifty little groups of believers scattered through a wide and often robber-infested territory, each one surrounded by a

base and dominating heathenism and dependent for comfort and guidance chiefly upon the missionary, is a duty that often drives him forth against the counsels of a prudent self-regard. One of our country evangelists told me he had often been in sound of where the robbers were plundering. They have a pleasant way, you know, of kidnapping a person and sending a chopped-off finger or two to his friends and kindred, as a gentle reminder to hurry up with the ransom. I believe, though, I would trust our country evangelists, with their physical courage and coolness, their faith in God, their command of the language, and the respect they almost everywhere inspire, to come off scot free even from an encounter with robbers.

Paul doesn't mention "cooties." Our soldiers in France, and most certainly our country evangelists of both sexes, would never be guilty of such an omission. Oriental inns and homes and boats are usually infested. So numerous and rapacious are they, it is impossible to keep them off. So that the first thing the missionary does on his return from a circuit of his country villages is to boil himself and his clothes.

Neither does Paul mention the total lack of privacy that is one of the hardest things to endure on a country trip. Of course, Paul in the Roman empire was not the object of curiosity that the white foreigner is in a country village in the Orient. The intentness and persistence of the scrutiny focused upon him it is impossible to imagine till one has experienced it. In numerous little villages where the missionary and I stopped to take a meal, at the street-side or in an inn, hundreds gathered about us, the number continually growing, till we were so closely encircled and pressed upon by a dense mass of peering, inquisitive faces that hardly any light or air could get to us. Every bite, every drink, every movement of hand or foot or mouth or knife or fork or handkerchief was the object of this steadfast and absorbed inspection. It was not in the least hostile or ill-natured. But its intentness and tirelessness I have not words to describe.

Recently, after spending the night in a village, the next morning, while the final arrangements were making for resuming our journey, I thought I would take a few turns in the little courtyard for exercise. In a few minutes I was walking up and down before a swiftly growing crowd of children and grown people, who so gravely scrutinized every movement of my foot, every turn of my head, that I was irresistibly reminded of how we boys at the circus used to watch the elephant. Every swing of his trunk, every switch of his tail, gave us a thrill. And when I remembered the

passionate eagerness with which we saw him pass hay into his mouth with his trunk I no longer wondered at the emotion with which they watched us strange creatures devouring our strange food with the aid of curiously shaped swords and spears.

Last week, in the tiny room of a village inn, with its dirt floor, its paper-covered window, pierced with various holes, and its framework of four planks to sleep on, as I was preparing for bed by the light of a burning wick in a metal pan of a pattern that has served the Chinese nation for 4,000 years, I was somewhat startled on glancing toward the window to find that through every one of its numerous punctures a bright black eye was gazing fixedly at me.

This relentless and unescapable scrutiny of alien eyes, through the one, two, three, or more, weeks of a country trip, is apt to prove a wearing, nerve-trying experience, especially to missionary men and women of sensitive temperament.

Paul's "perils by rivers" I was sadly reminded of a few weeks ago when a fine young American Baptist missionary, known to and beloved by many of our North Kiang-su men, while endeavoring to cross a river by night in a little boat was drowned.

Of the "cold" which Paul mentions I also can speak feelingly. Wednesday, the first day of the new year, I celebrated by a wheelbarrow trip of thirty miles, the last half in the face of a violent freezing headwind that searched my very marrow. As I had taken an unaccustomed walk in front of the barrow that morning of ten miles at a swift pace, I could not tell which I enjoyed most in the afternoon, sitting on a barrow and freezing, or limping along in front to keep the blood circulating.

When after such a day's travel the missionary reaches the village he is bound for, does he thaw out before a good fire? Nay, verily! He does not thaw out. There is no fire. Instead of heating their homes or inns or churches, the Chinese simply wear more clothes. The missionary stays cold. Two days ago, traveling with a country evangelist in the unheated room of a Chinese canal boat, in order to keep warm I went to bed, getting under the blanket with my coat, shoes and trousers on, and propping my back against the wall to write a letter. A heavy woolen glove was on my left hand, while I wrote with my right till my fingers got too numb to hold the pen. Then I would put them in my pocket till they thawed out enough to resume writing. Week before last I received from a country evangelist out on a three weeks' trip a letter, beginning, "I am writing in a cold room, on a cold table, with cold hands (and feet); so please excuse."

But with his hardships and privations the

country evangelist has also his rich rewards. He knows that in the evangelization of a nation his is the absolutely fundamental work. He knows that the human material on which he is privileged to work in the villages and towns that dot his great field is, as a rule, the most sturdy, open-minded, responsive, and promising material that the nation holds, from which will come in the main the future leadership of the native church. It is no accident, nor due to any racial peculiarity, that the vast majority of the Christian ministers of America are drawn, not from cities, but from our rural, town and village churches.

One week night a few weeks ago I preached in a village to a packed and most attentive congregation which the country evangelist had built up in twelve years from a membership of two to ninety, and which in the last three years has sent fifteen young men to our Boys' Boarding

School at the central station, from which they will almost certainly graduate to become ministerial or lay leaders of the native church of the future.

The next morning I took the picture of a woman member of that little church, with a rarely intelligent, strong and beaming face, the only Christian in her village, who, on her poor little bound feet, had limped seven miles to attend the service. Women like this, sought out and won by the untiring zeal of the country evangelist, in the places where they were drooping and dying in the dark, are the predestined mothers of the prophets and apostles of the new day that is brightening over these far eastern lands.

I have just finished visiting the North Kiangsü stations, and start tomorrow on those of the Mid-China Mission.

Chinkiang, China, January 15, 1919.

CHINA AS SEEN BY A NEW MISSIONARY.

Mrs. M. A. HOPKINS.

CAN you imagine yourself in China, after dark, in a ricksha, on the way home from a long afternoon call? Riding down the narrow Chinese streets lighted by hundreds of tiny oil lamps on the shop counters you meet all Chinadom coming and going in the last flurry before the night's meal and sleep; babies crying, beggars chanting, women squabbling, children dodging to save the teapotful of boiling water they have been to the shop to buy for supper tea, scholars bowing to scholars

only, ricksha coolies contending for the right of way, or warning a little tot of their coming—more than your eyes can see in a passing glance, or in many a long look. You are in danger of bumping into the peddler who sells hair ornaments, or the white sugar-candy man, or the candied haw man, or the chestnut man, or the cloth man, or the crockery man, a peddler for every necessity and every luxury in China, and every peddler calling out his wares to the tune of a wooden rattle which he beats as he sings his price. Time and again you know the next kindling-wood girl with the huge bundle of reeds on her back, will knock off your hat or scratch out an eye. But your coolie is a gentle soul and nothing touches you all the way home. The din of the street that can be heard a long way off as a hum is all good-natured and the crowd moves steadily on.

The only quiet ones on the busy street are the shoemaker and the sweet potato baker on the street corner. The shoemaker sits in the light of the shop lamps and keeps his cold, numb hands moving, stiff fingers that move slowly but constantly. Sometimes he raises his eyes to see the pale foreigners go by. The sweet potato baker takes his felt hat off the top of his round bake oven and lets out the rich smell of those luscious hot potatoes as he waits on a little apprentice boy who is lucky to be able to buy such a supper on top of the rice his master gives him.

As you go up a little hill the double procession slows down and you wonder what has stopped you. Slowly you work your



Mrs. B. C. Patterson, M. D., with a group of Christian women. Two teachers sit on the front row, one (on the right) a teacher in our Girls' High School at Sutsien, the other from Miss Hall's school at Tsingkiangpu.

way to the top of the rise and there you see the reason—and hear it. Ten half-naked men are straining and tugging to pull a huge freight dray, heavily loaded with foreign boxes, up the hill. There are six of them in front, each throwing his weight on a big rope over his shoulder, and four behind pushing with their shoulders against the back of the cart, all groaning in their effort to move the load. The yellow light from the tiny lamp shows the group dimly. You see the set eyes, and the sweaty bare backs and legs and arms where the big muscles are knotted and hard.

Someone comes to help and you pass on by; but the vision stays with you. Night is on. The men must go home. Tomorrow they begin again at the same heavy task after eating poor night and morning meals of whatever their master provides. From day to day one of the ten drops out. Another man takes his place. Year after year they have dropped out. Too little food and the load of life is too much. Thousands have gone that way, and thousands now are going.

That struggle is your vision of China, coming back day after day. Her load is

too much on body, mind and soul. Food is scarce and clothing dear. There is flood, famine and pestilence. The outcasts of the earth find lodgment in the land. Opium traffic and outlawed breweries seek a resting place in her. The language is difficult and the common people cannot leave the struggle for existence to study. All the poor Christian can know of the Bible is what some one tells him. How can he carry on the gospel when he cannot feed on the food that gives spiritual growth? The whole land is full of sin, the snares of the devil and evil spirits luring back to heathendom those who struggle to break away. The load is too much. Who is able to help? The missionary comes and lives out his life, thankful to be permitted to give it. But the load is still there. Nothing but the miracle power of the Spirit's working and the strong hand of the Saviour himself will ever end the struggle. This power comes only by prayer. Pray for China, the country, the people, the missionaries. Pray for him to come who alone can bind the evil one and lift this load of sin.

Kashing, China, January 5, 1919.

MR. CHEN.

MRS. W. F. JUNKIN.

"Persecuted for righteousness' sake."

MR. CHEN was baptized about two years ago. He was persecuted by his parents, his kindred and his wife. They hated the gospel with a bitter hatred. His parents disinherited him.

His wife for a while obtained financial help from her own mother. Then the wife's mother joined the Roman Catholic church to obtain the assistance of the priest against some other people who wanted some of her money. Later she persecuted her daughter and son-in-law to force them to become Roman Catholics. Mrs. Chen at first refused to believe the gospel. She could read, but was bitterly opposed. Mr. Chen asked Mrs. Patterson to come every week and hold a service. Two Christian women helped her in these meetings. Mrs. Chen is not yet baptized, but has made a decided stand for Christianity.

The dear little baby boy, given by God in the time of trouble, softened the hearts of both grandmothers. He is their only grandson. They have come to see him and have made peace with these two brave young parents.



WHICH SHALL IT BE?

MRS. W. F. JUNKIN.

HERE is an old poem telling the story of two parents, poor in money but possessing several children. A rich uncle insisted that, because of financial stress, they should give him one of their children. They were loathe to part with any one and shook their heads sadly, asking, "Which shall it be?"

That is the way your missionaries feel when money does not increase when the work increases. The problem of continuing or stopping some part of the work is a serious one.

"Which shall it be? Which shall it be?
I looked at John, John looked at me."

We mention those who books do sell,
The men who work so long, so well;
Those who the gospel story tell

To listening crowds. Which one can we
Stop from his work? Which shall it be?

The hospital, then close that door,
Where all are helped, the rich, the poor?
Let sufferers go, and then no more?
That could not be. That could not be.
What then? Which shall it be?

Then close the schools. And shall we see
His work bear such calamity?
Christ took the children on his knee:
"Suffer them all to come to me."

For his dear sake we send the plea:
He died for these, beyond the sea;
He loves them. Shall they hungry be?
Let him not say: "Ye gave it not to me."
Sutsien, North Kiangsu, China.

THE WORK IN EAST BRAZIL.

MISS CHARLOTTE KEMPER.

DEAR DR. CHESTER:
Among other pleasant duties assigned to me by our Mission is that of writing regularly and frequently in order to keep the Committee and the Church at large informed as to the work in this field. Regularity in the fulfilment of this duty is scarcely to be hoped for, as in my younger days, I was taught that hope must be based on some reasonable expectation, and such basis in the present upturned condition of our planet does not exist. Our means of communication are very irregular and uncertain. I will, however, do my best to keep the needs of Brazil, and especially of the work at Lavras, before the readers of THE SURVEY.

Another part of my task was and is to stir up the pure minds of my younger colleagues and induce them to use their more facile pens and their larger opportunities for collecting interesting matter in the same cause. This task may not be so easy, as the work is so large and the workers so few that no one has any spare time from the pressing duties of each day. Our first and most urgent need, then, is for more helpers, and so the oft-repeated cry goes up again, "Come over and help us." The fields are white for harvest, inviting the reapers.

Doubtless you have received the official report of our Mission meeting in January, and I need only to touch upon the social

feature and say how pleasant and helpful it was for us to be together and exchange views and opinions about the things of the Kingdom. We were all sorry that Mrs. Cowan could not be with us. But in view of the long journey on horseback over roads well-nigh impassable, even her courage failed, and as you know, she has a goodly share of this important element in a missionary's outfit.

Many burning questions of mission policy and methods were discussed and settled in the most harmonious way, and as we hope and believe, for the best interests of the work and the advancement of the Kingdom.

The next pleasant incident for our circle was the meeting of the General Assembly of the Presbyterian Church of Brazil in Lavras. It was an occasion of profound interest to the Church in Lavras, and the preaching, which was of an exceptionally high character, attracted the attention and interest of the people of Lavras in an unusual degree. One point of special interest to us was the fact that eight of the commissioners were our former pupils. It was, indeed, a joy to all of us to have these young heralds of the cross with us again, and hear them from our pulpit proclaim the "glad news." One of the resident elders, who represented the Church of Lavras, is also one of our pupils, and is now a member of the present faculty. So you will agree with me when I say that we had good



Theological Class at Garanhuns, Brazil. Dr. Thompson and Dr. Henderlite.

reason to rejoice as we saw what great things the Lord had done for us in so signally blessing the labors of his servants who have had the direction of the work here.

We are now entering upon the new school

year, and the busy folk are very busy. I am not one of these, and I have only to wait until my work is marked for me.

The prospect seems good for a full school or schools, as there are many departments.

FOREIGN MISSIONS IN THE SUNDAY SCHOOL.

JNO. I. ARMSTRONG, *Educational Secretary.*

THE PLAN.—The Seven-Year Plan of missionary education in the Sunday schools, endorsed and recommended by the General Assembly for use in every Sunday school in our Church, is now in its fifth year. This plan calls every Sunday school to study and pray and give each year on behalf of the work in one of the seven foreign countries where our missions are located. Study, prayer and giving are fundamental and essential activities of Christian life, and the three are so related that each one is necessary to both of the other two.

The first year, April 1, 1915, to March 31, 1916, our Japan Mission was under consideration, and the total gifts from Sunday schools for Foreign Missions were \$23,702.22. The second year, 1916-1917, our Brazil Missions were under consideration and the gifts were \$29,296.09. The third year, 1917-1918, our Congo Mission was under consideration and the total gifts were \$30,712.26. The fourth year, 1918-1919, our China Missions were under consideration,

and in spite of interruptions in Sunday-school work caused by the war and by the epidemic of influenza, the gifts from Sunday schools for Foreign Missions for the first ten months of the year up to the date on which this is written, were a little in advance of the gifts for the preceding year on the same date. Since the plan was begun 1,517 Sunday schools have contributed to Foreign Missions; 437 schools have taken part regularly every year.

The plan has proved itself worthy by the acid test of results, and it is growing in favor. Not the least of its good features is that it is adaptable to any kind of Sunday school, as proved by its actual and successful use in every kind of school.

The schools that gave and those whose gifts have increased from year to year are with striking regularity the schools that are using literature. In these schools the gifts are the fruits of study and prayer, naturally matured on the tree. If the facts could be known, the gifts of many other schools were probably picked green to ship,

OUR CHOSEN (KOREA) MISSION

1892—TWENTY-SEVEN YEARS—1919

CHUNJU, 1896

REV. AND MRS. L. B. TATE
MISS MATTIE S. TATE
REV. AND MRS. L. O. McCUTCHEM
REV. AND MRS. W. M. CLARK
REV. AND MRS. W. D. REYNOLDS
MISS SUSANNA A. COLTON
REV. S. D. WINN
MISS EMILY WINN
MISS E. E. KESTLER
MISS LILLIAN AUSTIN
MR. AND MRS. F. M. EVERSOLE
DR. AND MRS. M. O. ROBERTSON
MISS SADIE BUCKLAND

KUNSAN, 1896

REV. AND MRS. WM. F. BULL
MISS JULIA DYSART
DR. AND MRS. J. B. PATTERSON
REV. JOHN McEACHERN
MR. WM. A. LINTON
MISS LAVALETTE DUPUY
REV. AND MRS. W. B. HARRISON
MISS LILLIE O. LATHROP
REV. D. JAS. CUMMING

SOONCHUN, 1913

REV. AND MRS. J. F. PRESTON
REV. AND MRS. R. T. COIT
MISS META L. BIGGAR
MISS ANNA L. GREER
REV. AND MRS. J. C. CRANE
DR. AND MRS. J. McL. ROGERS

KWANGJU, 1898

REV. AND MRS. EUGENE LELL
REV. S. K. DODSON
MISS MARY DODSON
MRS. C. C. OWEN
MISS ELLA GRAHAM
DR. AND MRS. R. M. WILSON
MISS ANNA McQUEEN
REV. AND MRS. J. V. N. TALMAGE
REV. AND MRS. ROBERT KNOX
MR. AND MRS. M. L. SWINEHART
MISS ESTHER B. MATTHEWS

MOKPO, 1898

REV. AND MRS. H. D. McCALLIE
MISS JULIA MARTIN
REV. AND MRS. J. S. NISBET
MISS ADA McMURPHY
DR. AND MRS. R. S. LEADINGHAM
REV. AND MRS. L. T. NEWLAND
REV. AND MRS. P. S. CRANE

UNION WORK

MISS ELISE J. SHEPPING
SEOUL

MR. AND MRS. WM. P. PARKER
MR. J. B. REYNOLDS
PYENG YANG

Our Field: 2,651,000 Souls

OUR FORCE—

FOREIGN WORKERS.....	73
NATIVE WORKERS.....	333
CHURCH MEMBERS.....	7,929
SCHOOLS.....	81
STUDENTS.....	2,084
SUNDAY SCHOOLS.....	302
SCHOLARS.....	11,874

OUR EQUIPMENT—

HOSPITAL PLANTS.....	5
SCHOOL PLANTS.....	10
MISSIONARIES' RESIDENCES.....	32
A NUMBER OF MISCELLANEOUS BUILDINGS USED IN THE WORK.	
TOTAL ESTIMATED VALUE OF PROPERTY IN GOLD.....	\$233,978

Our Sunday-Schools are asked to assume this year \$40,000 of the support of our Chosen Mission. This amount is divided into 8,000 shares of \$5 each, and two-color lithograph certificates of stock are issued to Sunday-Schools, to Sunday-School Classes or Departments, and to Individuals, for any whole number of shares.

and more or less injury done to the tree in the process.

Giving is not the most important thing Sunday schools can do for Foreign Missions or for themselves. The study of missions and prayer for missions are more important than giving. The principal reason why some schools gave is that they have studied the facts and prayed to God on behalf of missions. The principal reason why many schools did not give is that they were kept in ignorance of the facts and never heard or took part in a prayer for missions.

The secret of larger missionary life in any Sunday school, or of the beginning of missionary life in a Sunday school, lies in missionary education.

The Time.—The General Assembly has set May and October apart as Foreign Mission months, and all through these two months, except the first Sunday in October, which by special provision is appointed as Rally Day, preparation should be going forward for a dignified and enthusiastic observance of the Foreign Mission days, the last Sunday in May and the last Sunday in October. The dates this year are May 25th and October 26th. Some schools have their own time schedule and observe different days. Some use review Sundays and some use still other times for Foreign Mission lessons in the regular class work.

The Country This Year.—For the Church year, April 1, 1919, to March 31, 1920, our Chosen (Korea) Mission is the object of study, prayer, and giving. With the exception of the Congo Mission, our Korea work has shown the most marvelous results of all, and perhaps nothing could do more for Christian life in our Sunday schools than to bring as many of these children as possible into contact with the Korean spirit. The willingness of the Koreans to sacrifice themselves in order that others may know the gospel, their eager zeal to learn the Bible, and the way they have suffered persecution can be paralleled only in the apostolic days of church history and in the first two or three centuries of the Christian era.

The Literature.—There are several attractive programs for use on the last Sunday in May and the last Sunday in October. These programs, together with collection envelopes and mite boxes, are furnished free

on request in any quantity desired. There is also a map of Korea showing our mission work, and a chart giving the names of the missionaries, together with facts about the work in Korea. There will also be four lessons for class use similar to those that have appeared on the Congo Mission and on our China Missions.

The Foreign Mission Committee wishes to be just as helpful as possible to every Sunday school. Some Sunday schools want to have an estimated supply of literature sent to them without waiting for them to send in an order. The Foreign Mission Committee is trying to learn just which these schools are and will comply with their wishes in this respect. To all other Sunday schools literature, etc., will be sent only on request. The purpose in this is to save waste and not to bother Sunday schools with literature, unless they really want the literature and are planning to use it.

The Assembly's Progressive Campaign.—In the Assembly's Progressive Campaign the Stewardship Committee is asking the Sunday schools to give \$400,000 in 1919-1920 for all of the benevolent work of the Church. This is practically twice as much as the schools gave in 1917-1918. The figures for 1918-1919 were not available when this was written. Many Sunday schools no doubt made a pledge to their own church authorities in March, 1919, towards the work of the Stewardship Committee. It would have been good if every Sunday school could have made such a pledge, and it must be clearly understood that the Foreign Mission Committee in pushing its plans for missionary education in the Sunday schools is working in the heartiest co-operation with the Stewardship Committee in the Assembly's Progressive Campaign. All gifts for Foreign Missions are expected to be credited on the pledges that schools may have made and ought by all means to be so credited. In other words, the educational work that the Foreign Mission Committee is doing is simply a means to help realize the end sought in the Progressive Campaign.

(Inquiry about any feature of the plan outlined in the foregoing, and requests for any of the supplies mentioned should be addressed to Jno. I. Armstrong, Educational Secretary, P. O. Box 158, Nashville, Tenn.—Editor.)

A CALL TO PRAYER.

1. That the new crisis in Korea may not hinder the work of Missions in that country.
2. Thanking God for the favorable decision reached in assigning our Church Guerrero, Michoacan, and half of Morelos as our new field in Mexico, and that our Church may measure up fully to the opportunity.
3. For the Interchurch World Movement.

4. That the Stewardship Committee may have special guidance in choosing a secretary.

5. That our Church may be guided to wise action touching the proposed plan of uniting the Foreign Mission work of all the Presbyterian and Reformed Churches.



INDEX OF SIGNS

- Provincial Boundary
- Magistrate
- Postoffice
- Church Building
- Catholic Church
- College of Christian Missions
- Worship Hall or Bible School
- School
- Hospital
- Mission Station
- Provincial Boundary
- Boundary of Enclaves



AFTER THE WAR.

E. V. LEE.

After the war! How long we have
dreamed

Of the day when the war would cease!
When, stilled the conflict, would come the
dawn,

The dawn of a glorious peace.

Today, with joyful and grateful hearts,
We know that that day has come;
And on our lips is a new refrain,
A glad "After the boys come home."

Oh, on that day how the bells will ring
A glad, triumphant strain!
With flowers and music and flags galore
We will welcome them home again.

We will think of those who went with
them,
And whose graves are beyond the sea;
For them, the tribute of falling tears,
For theirs, too, is the victory.

Then—hushed the music and furled the
flags,

And our boys in their homes once
more—
As we take up our daily task again,
Shall we be as we were before?

Shall we e'er forget the lesson learned
That he who would have must give?
We have giv'n our best—nothing with-
held—
We have learned what it means to
live.

Ah, surely those days when we rarely
thought
Of another's great need or pain,
Those days of pleasure, self-seeking greed,
Can never return again.

So with grateful hearts we look up to
God,
With thanksgiving, with hope, with
prayers;
Led by His hand, thus from "strength to
strength"
It shall be in the coming years.

RECONSTRUCTION IN ASIATIC TURKEY.

RECONSTRUCTION in what has been Asiatic Turkey is of peculiar importance, for the region is really the key to the Old World. It controls the sea routes to India, China, Japan and Australia. It controls the best land route from Europe to the Far East. It also controls those routes used from time immemorial between the empires of northern Africa and those of the Mesopotamian plains.

Reconstruction in Turkey is also of economic significance, for its great natural resources are almost untouched. They must be developed. The survivors of the massacres and the four million refugees who have been driven out of their homes by the Turks during the past three years must be shown how to bring about this development. They must be helped materially and morally. In particular the women must be enabled to support themselves. The orphans must be taught agricultural and industrial methods. But first of all the starved, abused bodies of men, women and children must be restored as much as possible by food and medical care. And the crazed minds, darkened by dreadful memories, must be awakened to new hope.

Accordingly, the American Committee for Armenian and Syrian Relief had been plan-

ning to send a commission to rehabilitate western Asia when war should cease. This commission was organized before the armistice was signed, and, with the full co-operation of all the governments concerned, it is preparing to sail as soon as transportation conditions permit.

Its chairman is Dr. James L. Barton, formerly president of Euphrates College, at Harput in Asia Minor; he is familiar with the Turkish language and Turkish people, and at present is Secretary of the American Board of Commissioners for Foreign Missions. Among other members are Professor E. C. Moore, of Harvard University, and Dr. W. W. Peet, for thirty-five years resident in Constantinople, where he has been treasurer of various American educational and philanthropic enterprises, and Mr. R. E. Magill, Secretary of the Publication Work of the Southern Presbyterian Church. This commission expects to secure one or more government transports or colliers, on which it will send from one hundred to three hundred experienced American doctors, nurses, orphanage workers, teachers, agricultural experts and farm tractor operators, civil and sanitary engineers, mechanics, and other technically trained men and women to assist in reconstruction. Many

of these workers have already been selected from among teachers, doctors and nurses who were formerly resident in Turkey.

Dr. George Washburn, a grandson of Dr. Cyrus Hamlin, one of the founders of Robert College, at Constantinople, and a son of the late President Washburn, of the same institution, born in Constantinople, and now a leader in the medical profession of America, will take the leadership of a medical unit to accompany the commission or follow with medical supplies as soon as practicable. Some volunteers have already offered to serve without compensation; it is believed that a considerable number will thus give their services. Where necessary,

however, moderate compensation will be provided.

This work of reconstruction in Asiatic Turkey, a primitive region, will, of course, far outrun any Syrian or Armenian boundaries. Indeed, the American Committee for Armenian and Syrian Relief has long devoted its services not only to Armenia and Syria, but to all the peoples who have suffered by the barbarities practiced by the Turks and the Germans.

The coming endeavor is, of course, beset with great difficulties. But these very difficulties will call out the utmost powers of those who are fortunate enough to try to solve them on the ground.—*The Outlook.*

HOSPITAL EVANGELISTIC WORK.

MRS. EMMA B. RICE.

ONE of the most enjoyable phases of missionary work is that done among the patients in the hospital. They are the most receptive people we meet, and in the time of suffering and pain it is so easy to lead them to serious thought and prayer. Particularly in the charity wards it is interesting. So poor and miserable they are that the message of Jesus' love and the hope of a life without pain or sickness appeals to them. It is a great joy to see their faces brighten at the singing of a hymn, or a sympathetic word.

And it pays. One woman came with terrible erysipelas from her head to her waist. She suffered terribly, but was cured, and returned home. Now we are teaching three young women in that home, and several of them come regularly to the service.

This is only one among many such interesting results from the small amount of work I can do among the patients.

We could have many more with a good native woman to be in the wards constantly.

Tonghai, China.

PRAY FOR RUSSIA.

ONLY strictly censored news comes from Russia, so that few realize the awful reign of terror that prevails there. Famine stares the people in the face; the civil courts of justice are suspended; the police do not pretend to preserve order; large sections of Petrograd have been reduced to ashes; the military forces are under no adequate control, and use their power to pillage and oppress the people. There is great danger of Jewish massacres; indiscriminate slaughter takes place in the streets and the Bolsheviks seem determined that if they cannot rule Russia no one else shall do it. Already two German ambassadors have been assassinated and an attempt was made on the life of the Bolshevik Premier Lenine. There is no prospect of educational facilities being open to the people this winter and religious services are impossible, for the Bolsheviks are bitterly opposed to the educated classes and to the churches. Everything is in disorder, and there is no human help adequate to cope with the situation. A recent cablegram from Dr. George A.

Simons, the Methodist missionary in Petrograd (written as he was about to leave the city), gives the following view of conditions:

"Economic conditions growing appallingly worse daily. Many members and friends of our Church, also some Americans, impoverished, starving. Morally obliged to help, but quite unable, having no funds for food to distribute. Now without embassy and consulate, Red Cross leaving shortly. American citizens and interests under protection Norwegian Legation. Latter very accommodating. Cholera epidemic almost exterminated, thanks to efficient medical agencies. Present regime bitterly antagonizes Orthodox Church and its schools. Atheism and agnosticism most rampant now among workmen whose strong anti-Christian animosity directs itself chiefly against Russian Church as possible reactionary agency. Our conviction is that Russian Christianity will thereby become purified, finally surviving socialistic persecution. Majority workmen and peasants sober-minded and gradually awakening to facts.

May future reunited Russia be Christian democracy like America, or, for and by entire people, with untrammled press, all classes sharing blessing of liberty, equality, fraternity. Our opinion that the heart of Russian nation beats warmly for America . . . May Christian America not abandon Christian Russia. Need your prayers."

But America and the Allies have not lost hope for Russia. The darkest hour will be followed by dawn. Already with the help of British, American and Japanese forces responsible government is being established in the North, near Archangel, and in Siberia. The power of the Bolsheviki is waning and the Russians are beginning to see the hopelessness of attempting to reach idealism through anarchy. Russia's need is for sane, strong, God-fearing leaders. After the reign of terror there will be a

great opportunity to show the people that their only ground for hope is in Jesus Christ. There will also be a great demand for evangelical Christian education.

In the meantime the Russians are more ignorant of conditions in the outside world than outsiders are of the real state of affairs in Russia. The newspapers printed there are in the hands of the Bolsheviki, and print false statements to show that all the world is in upheaval; that England and Holland are starving; that China and Japan are in the throes of revolution; that America is threatened with an Indian uprising and that every nation is as hopelessly embroiled as Russia. Now is the time to lay plans for constructive Bible work to follow the establishment of order and to prepare for the education of Christian leaders.—Missionary Review of the World.

GUESS.

1. A new station has been opened in Africa—where and what are the special advantages?
2. There is an expression of confidence in our mission work on the part of the Brazilian Government. How was it demonstrated?
3. Some plans of co-operation have been made in Cuba. What are they?
4. What will be required in Mexico besides relief from the present social conditions?
5. What fact has made a serious problem for the Mission Boards in financing China?
6. "The United Church of Christ in China." What is its plan?
7. Many eyes were watching through holes in the wall. Who and where?
8. Some one limped on bound feet seven miles to church. Who was it and where?
9. A turpentine drum has more uses than one. How does the doctor use one?
10. Under what conditions was the first surgical operation performed in Bibangu?
11. Eight commissioners of the Brazilian General Assembly were former pupils. Where?
12. The "butcher, the baker, the candlestick maker," and then some. Where?
13. Which shall it be? Can you answer?
14. How the war affected Japan financially and how is the present situation related to our Mission work?
15. What are some encouraging educational developments in Japan?
16. What benefits has the Japanese occupation conferred on Korea?
17. What mistakes of administration have been made and with what result?

SENIOR FOREIGN MISSION PROGRAM FOR MAY, 1919.

Arranged by Miss Margaret McNeilly.

Topic—General View of the Field.

Read the 97th Psalm in concert.

Hymn—Selected.

Scripture Reading—John 4:35-38.

Hymn—Behold the Fields are White.

Prayer.

Minutes.

Roll Call—Answer with an item of missionary interest.

Offering.

Business.

Solo—Watchman, What of the Night?

Reading—Which Shall It Be?

Guess.

Topical—General View of the Field.

The Story of a Brazilian Coffee Pounder.

China as Seen by a New Missionary.

Hymn—Selected.

Prayer, closing with the Lord's Prayer in concert.

SUGGESTIONS.

Have copies of the 97th Psalm made and distributed at the meeting, so that all the women may read in concert.

Let each of several women take a different point of the General View of the Field, condense it and bring out the special points for emphasis.

Have a good reader give "Which Shall It Be?" and press home its meaning.

Pray earnestly for the work in all the fields.

This month we have used a different title for the questions. Instead of "Do You Know?" we have used "Guess."



CHINA.

I AM Lily Bud from China. You know something about my country here in America, but not much about the children. There are many things in my country to amuse little boys and girls, and they have games and toys, and stories, some of which are like yours. They play 'Blind Man's Buff,' hop scotch and Jackstones, and the men and boys have kites of all sizes and most comical shapes, which they spend hours in flying. There are jugglers, too, in the streets who do all sorts of wonderful tricks; and toymen, and peanut sellers and men with trained bears and trained mice. Oh, there are many interesting things for Chinese children to do and to see. There are stories, too, and funny rhymes and riddles which the mothers and nurses tell to the boys and girls.

"But, alas, for little girls even smaller than I am! At six years of age it is the fashion to bind their feet to make them small enough to wear shoes only three inches long. This causes terrible pain. But I am glad to say that even the emperor has become interested for us, and word has been given that foot binding shall cease. But my people are very slow to change

their customs, and I am afraid many little girls will weep over their aching feet before this one is given up.

"After the feet are bound a little girl does not run and jump—how could she? So girls grow old early in life, and are married when very young in years to some man selected by the parents, and live and die in a very stupid fashion. The Chinese boy goes to school and learns many books, so that he can repeat them word for word, but nobody expects him to understand what he recites. But this custom gives him a wonderful memory. The Chinese girl has little education unless she is sent to a mission school. One good thing I can say for Chinese children: they are respectful and polite. They could teach you some good lessons in the art of courtesy.

"Many of the people in my country are very, very poor. One reason is the expense of ancestor worship. Thousands of dollars are spent every year for feasts, paper money and countless other things. The idols also are very expensive. Do you suppose it is idolatry that keeps my people so poor?"

JAPAN.

I AM very proud of my country—Japan, the Sunrise Kingdom—and would not change it for India or China, no, not for any price. Among the first things I remember was going to greet my father in the morning. After bowing until my forehead touched the mats, I said, "O, *hayo, masu. Go Bigen Wa?*" ("Good morning, sir; how is your honorable health?")

I never dreamed of not obeying my father. To obey is one of the first lessons taught Japanese children, and I must say it seems to me the only proper thing. My father taught me fencing and boxing and wrestling, that I might be strong and skil-

ful. My mother taught me to be patriotic by telling the stories of Japan's greatest heroes. Over and over she rehearsed their noble deeds, and then she would say, "Your mother wants you to go and do likewise."

In Japan cowardice is the basest crime and a keen sense of honor the noblest virtue.

Now, do you not see why our soldiers could fight as their enemies could not?

I began to go to school when only six years old, carrying my books, pens, paper and lunch-box, in what you would call a large handkerchief. I always left my wooden shoes at the schoolhouse door, met

my teacher with a low bow, and was soon busy with book or brush in learning and writing many characters.

Many times during the year we were taken on picnics and excursions. We also had a large number of games, so you see our school life is much like yours in America.

Perhaps you know that Japan is called "Children's Paradise," and in some ways this is a deserved name.

Hundreds of people make toys for us, and some of them are very curious, such as only patient Japanese fingers can make. Then there are festivals just for boys and girls.

We have fine times for two weeks at New Year's. In March comes the girls' doll festival, and in May a boys' festival, when

paper fishes on poles are seen everywhere. Nearly every month the people give a day to go and see certain flowers in bloom, like the cherry, lotus and chrysanthemum.

We have been taught that what is beautiful deserves our attention and care. No well-born boy in Japan would deface a public statue or break what had been made to ornament one's home or garden.

But our wise men tell us that we have many things still to learn. Yes, as long as we go to temples to worship idols we cannot be the greatest nation in the world!

One of our best men said: "The old Pain-god has been worshiped until it is nearly worn out. Japan deserves something better for its suffering people."

Can you give us that "something better?"

KOREA.

YES, I am a Korean girl, or *saxie*, as they call a girl in my country. My home is a very small house with a low door, and little windows covered with white paper. The room where I stay with my mother and older sisters is called the *anpang*. I do not go out on the street like my brothers—I wish I could, but no girl does after she is big enough to work.

"What do I do? For one thing I pound the rice—pound, pound till the husk is off, then pound, pound till it is flour. I can iron the clothes, too, and that is pound, pound again! The cloth is wound around

a smooth piece of wood and I take another piece and pound until the cloth is smooth and shining. It is very hard work. Then I must care for my baby brother, and sometimes I would like to pound him, when he is naughty, but I am a good little *saxie*, so I just teeter him up and down, and tell him stories of goblins and tigers. I would like to tell you one about a little girl who was carrying a loaf of bread to her mother, and met a tiger who could talk and who begged it all away. Sometimes I think—but my mother calls me to pound the rice. Would you like to change places with me?"

WHAT I WOULD DO.

(A message from the heathen child to the American child.)

If you had been born in a far-off land,

Far over the deep, wide sea,
And I in America had my home,

In America, land of the free;
If you were I and I were you,
Do you know what I would do?

If you had been born with a swarthy skin,
And people looked on you with scorn,
While I knew nothing is black but sin,
And the soul may be white as the lily at
morn—

If I had a chance to uplift you,
Do you know what I would do?

If you were an orphan, and homeless, too,

And never had heard of the Lord,
While I had been taught from earliest days

To love and obey His word—
If you were poor, and ignorant, too,
Do you know what I would do?

I would save my pennies and nickels and
dimes,

And send them over the sea,
That you might be fed and clothed and
taught

To worship the God who is dear to me—
If you were I and I were you,
That is what I would do.

I'd tell all the boys and girls around
Just what I was working for, too,
And I'd never give up till I'd got them to
help

Send the gospel to the needy like you.
If you were I and I were you,
That is what I would do.

—I. A. Allen, *The Day-Star*.

JUNIOR PROGRAM FOR MAY, 1919.

Arranged by Miss Margaret McNeilly.

Topic—The Children Who Wait.

Song—Jesus Loves Me.
 Scripture Reading—1 Cor., 13th chapter.
 Prayer for children everywhere.
 Minutes.
 Roll Call—Answer with the name and location of a station in our mission fields.
 Business.
 Collection Song.
 Offering.
 Recitation—What I Would Do.
 Monologue—China,
 Japan,
 Korea.
 Song—Selected.
 Close with the Lord's Prayer in concert.

SUGGESTIONS.

Review the band on the various mission fields. Let each child give some item of special interest concerning each.

It would add to the interest of the meeting if those children giving the monologue would dress in the costume of the country they are representing, being introduced by the Leader by a name suited to the country. Children enjoy "playing like."

Make earnest prayer for the children of all our fields, and those who work among them.

A STORY IN PICTURES.

MISS ANNA CREEVY.

NUMBER 1—Our Presbyterian Chinese Mission at New Orleans. (The name over the door is in Chinese.)

Chin Yoke High, on left, was with us two years, and left New Orleans recently to work in a restaurant. Gong Sing, the taller boy, has been with us four years, attending the public schools, and spending his vacation with his family in Mississippi. He is very studious, always helpful and obliging.

Number 2—Some of our dear primaries.

Mrs. Himata, at the right, is from Japan.

She brings her three little daughters every Sunday. Yuki is No. 1. Loshi and Kiyo are near her left hand. Little Lee Yoke Lin (x) was born in China.

Number 3.—We salute your flag and sing America, and when we grow up we can vote. but you won't let our fathers vote, even if they live here years and years, and pay taxes and fight for you.

Number 4—Would not you like a chance to play with these pretty, clean, well-dressed little Chinese neighbors of ours, who live in "Chinatown?"

Number 5 — Ad-





other picture of the primaries.

These "primaries" with three mothers went in autos to the "Junior Presbyterian" last spring. They gave Scripture recitations and sang and added much to the pleasure of the meeting.

They had a Christmas tree at Christmas, and when Wee Yoke Kas spied it the Sun-

day before Christmas, she wanted "to go home to mamma," because she was afraid of Santa Claus! But when they told her he wasn't going to be there, she dried her tears and sang with the others in praise of the One who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

IN THE SUNLIGHT WITH THE SUNNY SONS.

W. H. MORSE, M. D., *Hartford.*

FR-R-R-ANKIE! Fr-r-r-e-ankie!" Two long, long-drawn whistles, quick, impatient, and loud.

It was the cripple boy back of the fruit stand who whistled. It was the boy who was turning the handle of the peanut roaster who responded. No sooner did he hear the whistle than he dropped the handle, ran out to a passing electric car, that had just stopped to take on a young lady, and springing on the running-board, pulled off his cap to her, and then made his way down the board to the conductor, handed him a nickel and jumped off. It was all done in a minute.

"Got it?" asked the cripple as the other resumed his work.

"Sure!" was the reply.

The traffic policeman explained.

"I seen that thing done several times," he said, "and I call it pretty neat. That Limpy Joe, you know, goes to the Italian Sunday school, and that lady who got on is one of the teachers. She always gets

the car about here, and about this time o' day, and Joe he knows it. So he is on the watch, and when she comes along, he has one of the other boys hop the board and pay her fare. That's so; heigh Joe?"

"Ye-er," the boy answered modestly, and added, "Can't do it myself, you see. She's our teacher, you understand? She teaches us at Sunday school, and week days she's a teacher in the Brown school."

"And coming back she has to pay her own fare!" observed the officer.

"Not on yer life!" Joe replied. "I ain't sayin' about that, but's long as the cop mentions it, I got the boys at the school-house to watch out, and they do same as Vic does here."

"What does she think about it?" I asked.

The cripple laughed.

"D'know," he said. "She's mighty good to us fellers, and what'd yer think of fellers as wouldn't do a little somethin' to sort o' pay her back?"—*From Missions.*

JUNIOR HOME MISSION PROGRAM FOR MAY, 1919.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn—Listen to the Shepherd's Call.
2. Prayer—That through our love and friendship every little foreign child in our land may be told of Jesus and his love, and may grow up to be a true Christian American.
3. Scripture Reading, Isaiah 55:1-5.
4. Boys and Girls from Italy.
5. Little Bohemians in school in America.
6. A Story in Pictures.
7. Reading, A Plea.
8. Prayer—That God will bless all our missions for the foreigners in our country, and that from them may go out many leaders, helping their fellow-cit-

izens to a living knowledge of Christ, and a clearer ideal of citizenship in our country and in the upper kingdom.

9. Hymn—Tell Me the Old, Old Story.
- Notes:
1, and 9, Numbers 168 and 66, respectively, in Life and Service Hymns.
4, 5, 6, Articles in this number.
Send to Literature Department, 1522 Hurt Building, for leaflets on the subject, and for "The Gifts They Bring," a pageant. Perhaps this was given in the Sunday school on March 30th, and the children would like to repeat it.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,

MISS ELEANORA A. BERRY, LITERARY EDITOR
HURT BUILDING, ATLANTA, GA.

OUR MAY TOPIC:

AMERICANS OF FOREIGN BLOOD.

THE Commission of Immigration dates the beginning of distinctive emigration to America at 1820, so that we are now within one year of its centennial. For sixty years they came principally from Protestant northern Europe, and constituted a tremendous, helpful factor in the development of our country in its industrial and spiritual life. For the past forty years they have been coming chiefly from Catholic southern Europe, and have created a problem that is becoming annually more acute by reason of the fact that they are propogandists of atheistic and anarchical theories inimical to the traditions and institutions of our country.

The fact that the largest number of immigrants in this country of any one nationality is German seriously embarrassed the government in its conduct of the war, and revealed the danger from a military viewpoint of failure to assimilate and Americanize the foreign elements which enter into our national life. This illustrates strikingly the analagous menace to our religious life in our failure to evangelize peoples that are potential spiritual forces or else dangerous foes in the progress of the kingdom. This danger is further emphasized by the inadequate forces at work for the evangelization of our foreign-speaking people. The Home Mission report to the western section of the alliance, prepared by Dr. I. S. McElroy, states that of the 4,001 Presbyterian Home Missionaries employed in Canada and the United States, only 300 are laboring among our foreigners. As there are in America 33,000,000 of foreign born and their children, this gives one missionary to each 110,000. Is it any wonder our country is being paganized perhaps as fast as it is being evangelized?

It is our custom to associate Orientals in the United States with the laundry, a trade which they do not practice at home, but

which they learn in their adopted country; but how many of our people know that of the 100,000 Japanese among us at least 41,000 are engaged in farming and truck gardening?

A leading newspaper of San Francisco recently announced that 151 Chinese students arrived in that port on the "Nanking," one of the steamships of the China Mail Company. They obtained scholarships by competitive examination under their government authorities, and are to be educated in America out of the "Boxer Indemnity Fund," which our government returned to China for this purpose.

Bishop Warren Candler, of the Methodist Church, states that there are about 20,000 such Chinese students in our colleges and universities, and that, as they are allowed to select their own institutions for study, not one has chosen a southern institution, notwithstanding the fact that many of these students were prepared in mission schools in China founded, conducted and supported by our Southern churches. Most of them are attending universities in which teaching prevails hostile to evangelical Christianity. Is it any wonder that Rev. James F. Love, Secretary of Foreign Missions of the Southern Baptist Board, traveling recently in Japan, advised against Japanese students studying in the United States unless they are well grounded in Christian principles and are steadfast in character, otherwise they will return to Japan the most dangerous foes to mission work? Is it not a terrible reflection on a country undertaking to evangelize Japan, advising students against seeking education in a supposed Christian country?

Raymond Robins, who has traveled extensively and spent much time studying conditions in Russia among the Bolshevists, in a recent address in Atlanta, stated that the disgraceful breakdown in the Russian

army was due to the fact that three per cent. were returned immigrants from America, who poisoned the minds of the others as to conditions in America and its ideals in the war, and that America therefore was indirectly responsible for the disastrous collapse. The mingling of world populations, with the consequent interchange of thought, makes it impossible now to evangelize any one nation apart from the whole, which necessitates a world program embracing home and foreign countries alike.

The Executive Committee of Home Missions is conducting work among our foreign speaking people, among the Mexicans in Texas, the Indians in Oklahoma, the French, Italians, Hungarians and Chinese in Louisiana, the Italians in Kansas City and in Birmingham, Ala., the Cubans in Tampa, Fla., the Syrians in Atlanta, Ga., the Bohemians and Hungarians in Virginia, and the Magyars in West Virginia.—*From Annual Report on Assembly's Home Missions.*

THE ITALIAN GOSPEL WORK IN NEW ORLEANS.

REV. C. RUSSO.

THE Italian Gospel Work in New Orleans was begun in 1885 by Luigi Cervini, the pioneer of this work. Through him I was led in the way of the Lord. Through the sponsoring of Dr. B. M. Palmer and Dr. Henry Martin Smith, of the Third Presbyterian Church, we organized the Italian Gospel Work in the Third Presbyterian Church. Cervini was a strong Presbyterian, and a member of that congregation.

Dr. Palmer and Dr. Smith called the first Italian pastor for New Orleans, Giovanni Gardish, a Valdensian minister. In the same year we organized the Italian Young Men's Christian Association, where Mr. Sherrard was secretary, at that time. The work in the Third Church lasted one year. Rev. Giovanni Gardish left for Italy in 1886, so I kept up the work in the Memorial Presbyterian Church, where I was a member and an elder. In 1887 the Northern Methodist Church opened a regular Italian Gospel Work, and we all went with them.

In the year 1894 we organized a regular

Presbyterian work, again under the auspices of Dr. B. M. Palmer, with nineteen members. The Brotherhood of the First Presbyterian Church provided for the support of this work.

The work has increased more than one hundred-fold since then. Many of our Italian converts are scattered all over the United States; they have brought the light of the truth, for the last twenty-eight years, as far as Boston, Los Angeles and Oakland, California. We have one hundred members now in New Orleans, and other twelve members have been dismissed to other churches during the past year.

This Italian Gospel Work is carried on by Rev. C. Russo and Mrs. Mary Cosentino Russo. The old stock of the Northern Methodist and our Italian Missions here is the material of the Italian Presbyterian work.

There are many things to be reported in regard to all the superstitious incidents we meet among these people every day. The colony here is composed of Sicilian emigrants, the very type of ancient paganism.



Italian Mission Property in New Orleans.

It would surprise the Protestant people to see how the ancient paganism is practiced among them, and would show you the urgent need to convey to them the glorious light of the gospel of Jesus Christ.

This Italian Work has had its good share of fierce persecution, from within and without. Three times the Italians have attempted the life of the evangelist, once in White Castle, once at Luling, La., and once on Julia Street, New Orleans. We suffered persecution also by some smart Italian Protestants. We have overcome all this, with the help of God and the love of Jesus Christ towards this work. Today we are reaping the fruit of hard toiling of many years. We have the finest converted element, faithful and sound. Up to about ten years ago we had mostly men in our services, but now we have more women than men. Ten years ago we had only the heads of families, today we have the wives and children.

The Italian Gospel Work is very promising. We need means; our salary is not enough to carry on the work as we want to. The high cost of living is very much in the way. The salary does not last more

than twenty days. But we do our full share of work. The house-to-house work is very profitable, we bring the gospel of Jesus Christ into their homes.

We have three places of worship now: The regular church meetings in the Memorial Presbyterian Church, the Aubry Street Mission and the Barracks Italian Mission. We have prayer meeting and a Sunday school. All meetings are well attended.

It is an uphill work, but it is a sweet work. It is grand and glorious when we reach and get one of these persons out of that spiritual darkness he has been in all his life. It is a glorious victory over Satan, sin and death. We use only the Bible for our means. All our converts are out of Romanism.

Over twenty-five of these Italians have passed away to the Lord since this work was organized, fully converted and hoping in the Lord Jesus Christ for eternal life. During the past year we had twenty new additions to our church. We call on the help of all our Presbyterian churches for this work. We need their prayers.

New Orleans, La.

THE FRENCH IN LOUISIANA.

REV. M. R. PARADIS.

OWING to the absence of one of the workers for months from the field, to the long and extraordinary wet season and the impassable conditions of the roads, and especially on account of the long reign and far-reaching epidemic of Spanish influenza, the French work has been crippled during the past year. Numbers of outward or public decisions have not been large. No special outbursts of emotion in

crowds have been witnesses, but the quiet workings of the Holy Spirit seem to be manifested in a larger number than usual. Respect and cordiality towards the messengers, desire for knowledge of Bible truths, and interest in the preaching of the gospel of salvation through Christ, and through him alone, have been more general. For example:

At one place, as soon as the missionary arrived, a number of young people went to meet him and inquired as to services. At another place the same worker held a service, after only a few hours' notice, in a private residence, the roads were almost impassable, and yet fifty-two persons were present, twenty of whom were Roman Catholics, and unusual interest was manifested. A Shorter Catechism was presented to a fifteen-year-old daughter, the only one in the family who could read. She read it with interest, and then explained its "beautiful" truths to the others to the best of her knowledge.

The greatest hindrances in the way of the work's progress are: early training in abject submission to the dictates of their spiritual leaders, superstition, and the lack of ability to read, which necessitates oft-repeated personal contact. It requires patience, tact, perseverance, and especially the indwelling of the Holy Spirit on the part



Schoolhouse at Donner, La., a preaching place in the French work.

of the laborer in the Master's vineyard.

Encouragement is derived from the fact that hungry souls are fed with the truth and rejoice over their newly found treasure. We also take courage in the belief that prayers of Christians ascend to the throne of grace in behalf of those who spend their time and energy in a work unappreciated by so many, from a human point of view.

We need the sympathy and co-operation of all who believe in prayer and are interested in the spreading of the glorious gospel as it is in Jesus. Many doors are open. The Macedonian cry, "Come over and help us,"

though inaudible at times, is sounding at the door of those whose ears are attuned to the language of the sympathetic Saviour.

As this is the day of "BIG THINGS," many are possibly impatient at small numerical results. . . . Neither are WE satisfied, and, in company with all true Christians, we yearn for the day when ALL shall leave the errors of their ways and KNOW the Lord. Let us, therefore, pray for more laborers, more earnestness, zeal, and thorough consecration.

New Iberia, La.

DAY BY DAY AT YBOR CITY.

(Some straws which show which way the wind blows.)

REV. ELADIO HERNANDEZ.

ONE day during the influenza epidemic a lady came to me, a member of our church here, and asked me for the key of the church to go in there and thank Him for His blessings to her. She explained this, saying that she had promised God, if she recovered from the influenza, to go first to church before any place.

This is not a rare case. Many of our people think the same way, because they have been taught for centuries that they can obtain some things from God, only if they promise to do some religious thing, or a special charity, or pay for some masses to be said.

They have been taught by the Catholic priests that the best thanksgiving offering and the most powerful thing before God is a mass, and also have been taught to make many personal sacrifices, as walking upon the knees in the church and in the streets, or dress themselves with some special dress of any saint or idol, and to make a relic or design of gold or silver, of the part of the body that has been cured, and give it to the saint (idol) they worshiped. The promise to God or to some saints, to obtain something from them, is a general practice among the Catholic people.

* * * * *

In one of my visits to a certain home, I had a conversation with the lady who lived there, and she told me how she considered the priests of her church. She is Catholic.

She told me that she does not believe in any priest, that she does not confess her sins to any of them, that she does not like

to go to church and hear the mass or any other thing that they may say, and that she has told this to some nuns who visit her, and invite her to go to their church.

She said that so many new saints had appeared, and that the people do not know them. That so many things in her own church had been invented or adopted to get money from the people. This lady told me, another day, being in distress, "You are right, only Christ." This means that she realizes that only through Christ and in his name can we obtain something from the Father.

Many Catholics think of their church as this lady does.

* * * * *

Sometime ago we had it in mind to buy a printing press for the use of this work, especially for a big campaign throughout the city, which campaign will last about six months, to interest our people in the gospel of Jesus Christ and to reap the fields which we think are "white already to harvest."

We at first thought to buy a small hand press, but it was not what we needed. We could not buy a big one, because of the money matter, but we, seeing the need, asked God to let us have what we needed for the work we purpose for Him. After two days the answer came, and now we have a pedal press, seven by eleven feet, which cost us \$50.00, and this money was raised in a day, or promised.

God is working among our people in answer to our prayers.

Ybor City, Fla.

A PLEA.

EDGAR A. GUEST.

God grant me these: the strength to do
 Some needed service here,
 The wisdom to be brave and true,
 The gift of vision clear;
 That in each task that comes to me
 Some purpose I may plainly see.

God teach me to believe that I
 Am stationed at a post,
 Although the humblest 'neath the sky,
 Where I am needed most;
 And that at last, if I do well,
 My humble services will tell.

God grant me faith to stand on guard
 Uncheered, unspoke, alone,
 And see behind such duty hard
 My services to the throne.
 Whate'er my task, be this my creed
 I am on earth to fill a need.

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FROM OUR NEW WORKER AT ENSLEY.

MISS MYRTLE MAE HASKIN.

AT Ensley we have Sabbath school on Sunday afternoon, but having no pastor at present, this is our only Sunday service. Tuesday afternoon our sewing school meets, and we have decided finally that Thursday will suit all best for our young ladies' embroidery club.

Several mothers have asked for lessons in Italian and English, but owing to their haphazard methods of housekeeping, it is hard to have a set time and class for them at the Mission, because they do not seem to be able to plan their work and be free at the same time each week.

We have kindergarten in the morning of all five school days. How the little ones do like to sing, and especially—

"Jesus bids us shine
 With a clear, pure light,
 Like a little candle
 Burning in the night;
 In this world of darkness
 We must shine,
 You in your small corner
 And I in mine."

And to shine for him in their corner is just what we are trying to teach them to do.

On Washington's Birthday we trimmed our kindergarten room with red, white and blue. We had a simple program of recitations, English and Italian songs. Some of the mothers came in and seemed to enjoy it very much. We gave each child a small American flag. Just before they went home I snapped the accompanying picture.

Our greatest need is a pastor. The people have been without one for over a year now, and much of the results of the work done in the past will be lost if they are left without one much longer. No woman, no matter how willing she may be to do for them, can take the place of a pastor. We seldom, if ever, see the fathers or grown sons, for they are either working or sleep-



Miss Haskin and the Kindergarten.

ing when we call. I have been here a little over two months and have met just two of the fathers. One came on Sunday to see if we would take his children into the kindergarten, the other had hurt his hand and was not working. If we had a pastor and Sunday services we would come in contact with them at the chapel. As it is, we can only work among the women and children, while a pastor could also have a club for the older boys, take them out on hikes, and be a companion for them.

While we cannot do the work of a pastor among them, there is much we can do. They are always needing help about even the simplest things. Life is so different for them in America, and their knowledge is only what they or their mothers were taught in Italy. For example, one day last year a couple of girls came to me desiring directions how to make a black chocolate cake with white frosting. In that field we had no possible accommodations for teaching cooking, so I gave them very careful and minute directions how to make the cake and frosting. Two days later they were back, and I read trouble in their eyes

before I could ask them what results they had had with their cake.

They said, "Oh, Miss Haskins! Nothing came." "Nothing came," I echoed. "What do you mean?" "The cake tasted nice, but there was no frosting, nothing came." And would I tell them what was the matter? Further questioning revealed the fact that they had made the frosting and put it on the cake dough and then baked it. I never dreamed of their doing this, would you? And while the cake tasted good, the white frosting was a disappointment, because, as they said, "nothing came."

Do you smile at their expecting a beautiful white iced cake to come out of the hot oven? I did not. It hurt me, somehow, to feel how much they had missed, even in the simple things of life. They had never waited anxiously for the frosting of the small cake "tryer" before it was given to them, and I did not feel like smiling while I explained the method of frosting cakes. I wonder if we had never seen a cake, except as it was displayed in the bake-shop window, would we do any better? These were bright girls of about fourteen, anxious to learn American ways.

ONE HUNDRED PER CENT. AMERICAN.

*Furnished for Annual Report by
REV. J. A. KOHOUT.*

THE last year required great diligence and many sacrifices. It was a year not only full of patriotic and financial calls for aid, but also there were religious hardships; not only statesmen and diplomats had their hands full of work upon the patriotic field, but likewise the ministers and missionaries upon the spiritual field had much to do in spreading the gospel of our Lord. In this even our little mission, whose work lies with the Czecho-Slovaks, is no exception.

Our mission work was not limited by the boundary line of our two little churches and its two mission stations in East Hanover Presbytery, but we had a good deal of work among our soldier boys in Camp Lee, then a great correspondence with our Czecho-Slovak boys in other training camps and in France. Our boys in Camp Lee were very glad whenever they had a chance to see me. It happened more than once that I was invited to partake of a meal with them. They liked to come to our services and Sunday school whenever they could. Our church building is about four miles distant from Camp Lee. Our church people entertained the boys from Camp Lee whenever they came.

As to membership, I am unable to give you figures that might be in proportion with the amount of energy expended in this work. I am positive, though, that the Lord's work which was being carried on during the past year will not fail to bear its fruit sooner or later. My aim is and has always been to bring perishing souls to our dear Jesus Christ by his gospel. Towards this end my year's work has been directed.

One of the boys from my mission field left for France; where it was his delight and pleasure to help those in need from his own hard-earned savings. He was not ashamed to tell of his Master, and testify to his fellow-soldiers of the wonderful saving power of God, saying that truly the words of Psalm 91:7 were literally fulfilled in his own case. Can any one say that this boy's living example and his testimonies of gospel truths were in vain?

One of my members who had been an instructor in one of our Richmond high schools decided to take up Y. M. C. A. work, feeling that he was called to this work by God. His work will be in Russia among our Czecho-Slovaks, and I am sure a man of his ability, his implicit faith in the Lord,

and his love for his fellow-men will do much in furthering the work of Christ. His letters are full of Christian enthusiasm.

Still another of my mission boys who is completing a course at college decided to do a like work as the others among his people in Russia. A certain Slovak minister from Ohio was called to do Y. M. C. A. work among the Czecho-Slovak boys in France; immediately a call came to one of my boys who had just finished the Seminary to take his place. The boy is a splendid worker, and through him many have found the true way of living.

Our young women, too, have felt the call to Christian duties. At present two of the young girls from my church are doing missionary work among the foreigners in Pennsylvania. Work of this sort requires Christian faith and love of Christ, otherwise there are no results. These girls relate their experiences and the many opportunities they have in explaining the Bible truths. Another girl has taken up work among the sufferers in a hospital at Pittsburgh, Pa. Two sons of one of my elders in my Seven Pines Mission have joined the aviation corps, so that our membership attendance has rather lessened instead of increased. Two women from my Seven Pines Mission are teachers in the public schools. They are a decided help to me in my Sunday-school work, since they also teach classes in the Sunday school.

Financially we answered all requirements during the past year. Not only have we supported our religious benevolences at home according to the apportionments sent us by the Presbytery, but we have also met other financial calls for aid—namely, the work among our Czecho-Slovak boys in Siberia and those in France. The widows and orphans were not forgotten. Not only those of the new republic of Czecho-Slovakia, but also those of Armenia, Belgium and France.

If we consider that our Mission consists of but sixty-eight members, most of whom are very poor folk, these living in six different counties; if we consider the fact that looking after these often has to be done in a primitive way, mostly on foot; that many obstacles, such as the Spanish influenza, have come up during the past year which have been a drawback to the work; that many members have been forced to sell their farms and move away, owing to the fact that the government authorities bought their land; and that there were a few deaths, too, but in spite of all this our membership and contributions have diminished almost not at all. If we consider all of the above, we feel that our work and our efforts in the Master's service have not been in vain.

Meadow, Va.

AMERICANIZING OR EVANGELIZING THE IMMIGRANT.

REV. C. R. WOMELDORF.

EL PASO may be taken as a sample immigrant city. The Mexican population numbers some 35,000. Multitudes, sometimes many thousands, are coming monthly. Again, thousands cross and recross the Rio Grande at this point.

The Mexican is naturally migratory. A few days ago a woman said to me, "We are going to move." "Why," I said, "don't you like these rooms?" (Note "rooms," one or two sometimes, instead of house or home.) "Oh," she said, "we have been here six months!" Some move every month, and then expect one to find and visit them weekly.

It is interesting to visit the immigration station at the international bridge over the Rio Grande, and watch them in the literacy test for entrance, read or try to read Bible passages, used for this purpose.

Poor Mexico! Revolution torn; bandit ridden; pillaged and plundered; little safety and less employment often! The rich and the poor have been forced to flee. The Mexican reminds one of the man without

a country. He can't stay in Mexico oftentimes; sometimes can't come to the United States, and if he does, what does it mean?

A perplexing problem, and it is ours as well as theirs. It calls for serious consideration. There are many misunderstandings, misgivings, and misfits for the immigrant, and especially for the Mexican. He is not a good mixer, does not assimilate easily, rather becomes Americanized mechanically.

RELIGIOUSLY.

I thought once: What an opportunity! Such a multitude in a concentrated camp, and in our midst! Evangelization with a vim now! On second thought I came to this: What a responsibility! Later I concluded: What a tremendous task! Are we on the job for victory? Who knows? I am neither an optimist nor a pessimist in this matter, but rather an actualist, fact-facer.

The immigrants, among them the Mexican, come into our midst, and what do they meet? A secularized Sabbath! Com-



Turning away from the Border.

promising church! Commercialized Christians! We are to evangelize the immigrant with this American example as an objective lesson. Wherever he is employed, whether in home or shop or mine, the Sabbath is secondary, Christianity at a discount.

INTELLECTUALLY.

Let us educate the alien—the immigrant, as he comes into our midst. This seems to be a safe and sane slogan, a satisfactory solution. Don't be too sure. Train only intellectually a bad nature or character, and you create criminal capacity.

Texas law says: "The Bible may be read and the Lord's Prayer said in opening public schools." I do not know of one in El Paso in which this is done. We have one school in the city that enrolls about 1,500 Mexican children annually. All study English and in English. We have compulsory education in Texas. I said to our city school superintendent that I was opposed to compulsory training for Mexicans until we could give education its fullest meaning, including morals and character. Sheer intellectual training is dangerous without godliness. It reminds me of what a Mexican friend, Dr. Molina, said on leaving to associate himself politically under General Victoriano Huerta, who was President of Mexico for a few days. I advised him not to go. "Oh," he said, "we have biggest brains at head of government since Don Porfirio Diaz' days." I said "It may be true, but

how about the character?" "Oh, that makes little difference," he replied.

POLITICALLY.

"Now we have struck the keynote! Don't you hear the genuine ring? Let us make Americans, full-fledged citizens, male and female, equal franchise—free country this! Land of privilege! Democracy!" Go slowly, this may be Americanization, but woe unto us and our newcomers unevangelized. Equal franchise, conferred citizenship may be patriotic and democratic, but without Christian character democracy is doomed! Democracy is only safe, stayed and supported by Christian character, founded upon God's word. Sometime ago I overheard a paper vender and shoe mender talking. The paper seller said: "Did you know that soon we are not going to have any government, but each one is going to govern himself?"

ECONOMICALLY.

A Mexican mother who has two daughters at work said: "I hear equal wages are to be paid to all, and to work only eight hours." This is Americanizing the servant question! The United States is the center of a labor problem whose slogan sometimes seems to be—MORE PAY, LESS WORK, FEWER HOURS. The Mexican and other aliens are alert and quickly Americanized on these lines. I visited a Mexican school in the smelter district. The teacher asked me to say something to the children, but I had no speech. My first question was,

"Why do you children come to school?" A little boy held up his hand: "Why I come here to learn not to work." "An embryonic American," I said to myself

Employer and employee will never come to terms until both meet at the throne of God's grace. One wishes that the Mexican might be evangelized in Mexico before coming to us and becoming Americanized, making it more impossible.

SOCIALLY.

The free, equal franchise, democratic country is an uncertain clime for the greatest and first of all institutions, the home. I tremble as I see the scriptural Sabbath secularized, and our once real home being turned into rooms, clubs and organizations. The home is fundamental, yet its foundation with democratic freedom and insubordination is shaky. Former domesticity, simplicity, modesty, with parental and filial relations, are being forgotten. We are democratizing, enfranchising the family. I am sorry for the American home, especially as an example for the Mexican.

"One day
A wanderer found a lump of clay,
So redolent of sweet perfume
Its odors scented all the room.
'What art thou?' was his quick demand;
'Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?'
'Nay, I am but a lump of clay.'
'Then whence this wondrous perfume—
say?'

Our American institutions need Christianizing before we glory too much in Americanizing the Mexican or any other immigrant. Often American example and institutions are the most detrimental influential forces and factors in our mission to the Mexicans in our midst. A grave charge, that calls for consideration and correction, for Christianity's and Christ's and the immigrant's sake.

The Mexican child in Mexico in Don Porfirio Diaz' time learned obedience and reverence and respect, if he didn't learn anything else. If they still bring some of this to our land, I am afraid that the American atmosphere is mighty chilly for such tender tropical plants. The Mexican child is Americanized only too early in these ways.

Sometimes American Christians in El Paso and America are more interested in missions in China than among immigrants, Mexicans, for instance, in our midst. It is a case where distance lends enchantment to the view, for the Christian's sake, not Christ's.

El Paso, Texas.

'Friend, if the secret I disclose,
I have been dwelling with the rose.'
Sweet parable! and will not those
Who love to dwell with Sharon's Rose,
Distill sweet odors all around.
Though low and mean themselves are
found?

Dear Lord, abide with us, that we
May draw our perfume fresh from Thee."

TRAINING OUR FUTURE CITIZENS.

MRS J. A. KOHOUT.

DURING the past winter we realized more fully than ever before in what perilous times we are living, and how uncertain is the period of our existence. It does seem strange to find hearts still hardened in view of all these things. We were beginning to feel, after the epidemic had abated in the city and we had been "passed over," as it were, that perhaps the influenza would never reach our neighborhood; but it did come, and in all its fury. Of our family, only my daughter and I escaped. I only hoped that I might be spared until the rest recovered, that I might be able to wait on them. From day to day the Lord strengthened me so that I was able to do things that, had I foreseen, would have seemed unbearable to me.

We are living in a small Slavic settlement. We have a little public school in

the midst of it. The children of this school, with but two exceptions, are foreign-speaking. It is this little school about which I wish to speak to you in particular. My daughter had been teaching here for over three years. Last fall, on account of many teachers taking government positions to help the patriotic cause, there was a scarcity of teachers. We old veterans were called to the front to take their places. My daughter was transferred to a village school, and I took her place in the little school of our Czecho-Slovak children. I took it with a prayer in my heart, desiring not only to help them in gaining secular knowledge, but to try and help them spiritually whenever opportunity is afforded me.

On account of the influenza, we had to close the school at two different times. As I looked over my little flock of children

before I dismissed them to their homes, not knowing for how long a time, a great sadness came over me and I could scarcely control my tears, wondering if, when we would return, all would be there, whether this one or that one might not be the victim of the terrible scourge. Before we went home we had a prayer and I committed them to the Saviour's loving care. The Father spared everyone of my school children, and you may imagine how glad we were when our school opened again and we were all reunited.

It is such an inspiration to see before me thirty young, eager faces, anxious to hear what I may have to tell them. Each morning we have a devotional exercise, I read and explain God's word, then pray with them, and at the close of my prayer all unite in repeating the Lord's prayer. We also repeat some of the Psalms, and, if there is time, we drill on some of the different passages which they have memorized from the Bible.

One of the little boys, about twelve years of age and full of life, had been causing me a good deal of trouble, disturbing other pupils and neglecting his own lessons. Not long ago I noticed an unusual change in the boy and I could not help remarking about it. I said: "Paul, how is it you are so different lately? Did your people punish you, or is it that someone has been praying for you?" The little fellow bobbed up in his seat and said, "I have been praying for myself and working."

Of course, some of the children do not always get along well, and very often it is quite hard for them to get their lessons in another language. Most of these children must work very hard outside of school hours, and some of them are quite practical and tell of their various experiences. Some time ago we had something in our geogra-

phy class about storms. One of the little boys gave us an example of storms being useful, and not always destructive. He and his little brothers must cut all the wood that the family uses, and so he told us what they do to make the work as easy as possible. The boys dig around the trees which they want for wood, loosening the soil well. When a storm comes along, it finishes the rest of the work. Out comes the tree with all the roots and the boys have no further trouble of digging around the stumps when they are clearing the land.

We occasionally have a visit from our division superintendent, Mr. W. L. Prince, of Richmond, whom we have learned to love in the schools of Henrico county. He is warmly welcomed whenever he is able to make a visit to our school, and so far as our little Czecho-Slovak school is concerned, we feel that in him we have a friend who has a large and sympathetic heart and a warm feeling for the "little people." His interest in the little foreign children is such a great help to us in our work.

We also have a Sabbath school every Sunday in this little schoolhouse, and regular services, as we have no church building here yet. My husband preaches here when he is not at other mission stations. Prince George is his other mission field, besides two other stations, which he visits from time to time.

Thus in a way I have told you about our work. The need of sincere Christian men and women to work among the foreign people is great. Very often we feel that the little bit we are doing does not help much in so vast a field, but we pray and trust that small as our efforts seem, still the Lord will bless His work and bring forth the fruit in His season.

Meadow, Va.

EXTRACTS FROM ANNUAL REPORT.

REVIEW OF THE YEAR.

Financial.—Judged from the standpoint of statistics, the past year surpasses by far everything in our history—exceeding even our faith, staggered as it was by the difficulties incident to the exacting demands of the world conflict raging in its fury and at its height during almost the entire period. Despite strenuous campaigns for Y. M. C. A., Red Cross and relief funds, our receipts were not only unaffected by them, but seemingly quickened by competition. The total amount from all sources was \$303,386.97, which was an increase over the previous year of \$69,396.24.

The most gratifying feature was the ad-

vance all along the line. Legacies, always an uncertain factor, were unusual. The increase from the churches alone was \$82,876.41, which is indeed a most hopeful indication that at last the entire Church is becoming alive to the need and promise of one of its most productive agencies—recognizing that Assembly's Home Missions is perhaps the most efficient means of promoting the growth of the Church, though ostensibly ministering almost exclusively to the neediest classes. It is our growing conviction that this large increase in benevolences, shared also by the other executive agencies, is due almost exclusively to the vigorous

three million dollar campaign conducted jointly for all the causes; and that, if the entire Church and all its forces could be enlisted in an annual campaign, it would end our financial troubles and meet all the demands for the largest prosecution of the work at home and abroad.

Enlarged Work.—The Assembly has on several occasions approved an advance in the work; but the Committee until quite recently has not felt justified in undertaking it, lest the embarrassment of debt bring upon the Committee the disapproval of the Church. During the past year, however, we have cautiously entered some of the open doors inviting entrance. We are arranging for a high school at Madison, W. Va., similar to those at Stuart Robinson and Highland College. The people in the surrounding country have subscribed, with the generous help of a liberal friend, \$30,000 for equipment, and our Committee will assume the responsibility of support. Stuart Robinson College has increased from 120 to 190 students, and is clamoring for a new dormitory and enlarged school facilities. Our present splendid schools should be duplicated in many counties of Kentucky, West Virginia and Tennessee.

At the last meeting of the Synod of Texas it approved the division of the Texas-Mexican work into two parts, asking the Assembly's Home Missions Committee not only to finance the organized Texas-Mexican Presbytery, but to enlarge the work by the development of new territory into another Mexican Presbytery, which means largely increased responsibility.

THE FRONTIER.

An ecclesiastical dictionary of definitions would perhaps furnish as the synonym of "the frontier" such equivalents as "the West," "beyond the Mississippi," "the outer fringe of civilization," "an advancing line whose vanishing point is the Pacific Ocean." That was orthodox at the beginning of the present century. Each decade calls upon men to reconstruct their views, judgments and policies. A recent definition speaks in terms of the new era: "The frontier is not only land, but problems in agriculture, mining, conservation, development, and missions for scientist, economist, statesman and missionary." The frontier is always on the move.

Expanding Frontiers.—The West no longer has a monopoly of pioneer conditions. One thousand miles from Texas a frontier Presbytery of the East may serve as typical of conditions as imperative and as appealing as anything beyond the Mississippi.

Possibly the following report of a Home Mission chairman can be duplicated in many Synods of the Church: "Presbytery

includes ten whole counties and parts of four others. In these fourteen counties are twenty-seven Presbyterian churches. Sixteen of them are in one county, eleven in five other counties. Eight counties—more than half—with no church. Only three self-supporting groups, and only one church able to have a pastor for all his time. All of the self-supporting groups are in one county—not a self-supporting church or group in the other thirteen counties. Amount paid them for the benevolent causes \$13,000, on pastors' salaries \$9,713. Amount of Home Mission aid needed to supply these churches in supplementing salaries \$7,200. These counties are rich in oil, coal, gas, timber, grazing and agricultural lands, and supplied with railroads. It seems there could scarcely be a Presbytery in the Assembly with greater needs or that gives promise of greater results. These counties are not over-churching with any denomination."

It is perfectly natural that this chairman should reckon his as the neediest of all, knowing better the facts in his case. There are, however, dozens of other chairmen who can tell as pathetic tales of need. And yet there are men circulating reports of "over-churching" who insist that our country is adequately evangelized. Government statistics show that population is increasing at the rate of 1,620,000 annually, while church membership is growing at the rate of 600,000, counting Catholics, Mormons, Christian Scientists, as well as Protestants. According to these figures, population is gaining now on the church at the rate of one million a year! At the present rate how long will it take to evangelize our country—or paganize it?

MOUNTAIN WORK.

The Mississippi River divides the territory of the Church into two parts, and separates the eastern from the western section. This eastern section, extending from the Atlantic to the Mississippi, is itself divided into almost equal parts by the Appalachian range of mountains, stretching from Pennsylvania to Northern Alabama. In like matter the Ozarks penetrate and divide the western section. Leaving out the cities and towns, the population of the mountain sections—which is distinctive and largely destitute—is variously estimated at from 3,000,000 to 5,000,000.

Clothier, W. Va.—Mrs. Elizabeth Neal furnishes an interesting account of her mission:

"Clothier is a saw-mill town in the heart of the West Virginia hills. It is surrounded by log camps and coal mines. There are twenty-nine mines within twelve miles of Clothier. So far as I know, I'm the only regularly appointed Christian worker among them. I am told that 2,500 persons receive their mail at the Clothier postoffice.

"In October, influenza made its appearance among us. Our company doctor and his assistants treated over 1,000 cases. For weeks we could have no services. I helped care for the sick, prepared the dead for burial, held funeral services, and did everything I could to help during the epidemic.

"During the year I have held about 110 services and made about 325 visits. We have had six conversions as a result of direct personal effort. We gave \$15.00 for Sabbath School Extension and \$35.50 for Home Missions. We are sadly in need of a better place to hold our services."

In a letter Mrs. Neal writes:

"I am enclosing a picture of two boys who haven't missed Sunday school for nine years. They are Julian and Llewellyn Chambers, who live at Clothier. You will see on their coats the badge, a gold pin, with wreath and seven bars attached, showing nine years' attendance.

"They are now attending our school at Lewisburg, W. Va. They are splendid students. In the February examination Julian led in three classes, Llewellyn in four. Each got 100 per cent. in Bible, partly due to Sunday-school training, I'm sure.

"Their parents have been much interested in the Mission. When I returned here Mrs. Chambers furnished my cottage at her own expense. She collects my salary from the different companies and different people, and sends it to Dr. Tyler every month. If there is a deficiency, she supplies what is needed from her own pocketbook.

"They have only these two boys and are so proud of them, as they have good reason to be."

JOHN BLACKS SCHOOL, HARTFORD, TENN.

Miss Mary Andrews gives a good account of the school at Blacks:

"The Sunday school was organized with superintendent and assistant superintendent, and an enrollment of 70 in three classes, including Bible class. We bought song books by voluntary contribution of the people, and the Pryor Street Presbyterian Church of Atlanta, Ga., sent us a good supply of others. We conduct prayer meeting and have in connection a study of the New Testament, and have all take part. The day school has 20 pupils enrolled, with the promise of more. One man has bought a little farm near here, and gives as his reason that he wants his children to be in *this* school and Sunday school. The influenza has been terrible here, as in other places; some have died and some have been left with serious eye and ear trouble."

A NEED FOR SOMEBODY TO MEET.

Miss Andrews has received a donation of fifty beautifully bound and carefully se-



Julian and Llewellyn Chambers.

lected books from the Presbyterian Committee of Publication as a nucleus for a library. She is fitting up a reading room and needs a desk and chairs, a roll top desk, preferably, and about six chairs. She plans to open the reading room two afternoons a week. She has a victrola, and has bought records of hymns and old-fashioned songs. Perhaps someone could pass an old record or two of which you have tired. The curtains for her reading room have already been supplied.

COLORED EVANGELIZATION.

Presbyterian Church.—The chief work of our Church for colored people is embraced in the Snedecor Memorial Synod, consisting of four Presbyteries with 35 ministers, serving 70 churches and missions and 2,800 communicants; with mission schools at Louisville, Ky., Atlanta, Ga., Richmond, Va., Abbeville, S. C., and other places. There were added to our colored churches last year 155 persons upon profession of faith. Stillman Institute, with three white teachers, is maintained for the education of the colored ministry. The annual meeting of

the Colored Synod is held at Tuscaloosa in May, in connection with the commencement at Stillman Institute. The Executive Committee conducts a helpful Institute and Bible Conference for the colored ministers in connection with Synod, and also aids the commissioners in the matter of expenses. Our colored churches are greatly encouraged in their work by this Conference, and are being stimulated to self help by having their own organization. Rev. W. A. Young, our colored evangelist, is doing a splendid work among the churches of the Synod.

Colored Mission, Richmond, Va.—Mission schools with community service features have come to be recognized as the most useful and best point of contact between Christian people and the needy race among us. The following account taken from "*The Richmond Virginian*" was not written for our information, but is quoted as perhaps a more impartial statement than a report from the parties in charge:

"A little Presbyterian Mission on Seventeenth Street is said to have broken up one of the worst gangs of colored boys in Richmond. The mission house is at Seventeenth and Christian Streets, in the heart of the negro section, and through its ministry to the little colored boys has abolished a great deal of mischief which formerly gave the juvenile court plenty to do.

"An organization known as the Pioneers, similar to that of the Boy Scouts, has been started by G. F. Campbell, a student at Union Theological Seminary, and one of the regular workers at the mission. It gives the colored boys something to do, something to work for and something to think about during their spare moments. Its motto is 'duty first,' and it teaches the boys obedience and industry.

"The mission Sunday school has 165 members, girls and boys, and twenty white teachers and officers are there every Sunday. There is a sewing class every Tuesday night for colored girls, with three white women teaching, and there is a children's meeting every Thursday.

"The Pioneers meet on Thursday nights and do their stunts or listen to talks by distinguished visitors. Among those who have talked to these boys are Charles L. Weaver, scout executive; D. W. Durrett, scout commissioner, and other men prominent in boys' work in the city. They realize the problem of the colored boy as well as the white boy, and are helping Mr. Campbell in every way to make his work a success. The Pioneers wear blue uniforms with a military cap.

"The mission is run under the auspices of the Presbyterian League. As many as fourteen church workers have been busy in that neighborhood at the same time, visit-

ing needy colored families and helping to give them spiritual and material assistance"

PUBLICITY.

Through a period of years the Home Mission office has been conducting a persistent and efficient campaign of education by means of missionary data for the information of the Church. Parallel with the famous interrogatory dictum of the apostle Paul in Romans 10:14, and paraphrasing it without thereby affecting the force of its truth, we might inquire: How shall the Church adequately fulfil its Home Mission tasks unless it supply the means of support? And how shall it secure the means of support unless it has some intelligent conception of its magnitude and need? And how shall the Church obtain such knowledge except they hear or read? And how shall they hear without a preacher—pastor, Home Mission secretary, or the printed page of missionary literature? So then benevolence cometh by interests, and interest is created by information.

The most perplexing problem is to bring to bear this information upon the minds, conscience and hearts of the people. Pastors are the logical means to the end, but there are so many worthy causes that, each were adequately presented, pastors would have no time to preach the gospel. Home Mission secretaries must administer the work with all its exacting demands, leaving little time for personal presentation. Home Mission literature is the only adequate means; but it must divide time with the daily paper, the current fiction and the popular magazines of the day. Still we seek to press the campaign of education by the use of the THE MISSIONARY SURVEY, charts, leaflet literature; lessons in the Sabbath school and Mission Study text-books. THE SOUL WINNER, issued at 25 cents per year, is scarcely expected to pay its way, but it is greatly loved by its small constituency and greatly aids in financing our mountain work.

The Church must hear and give serious consideration to its Home Mission appeal. Hitherto in making provision for its support this cause has had assigned the lowest percentage of any Presbyterian denomination in the United States. Yet it has the greatest field, the most successful work, perhaps, of any; and the Executive Committee staggers under an obligation which in other churches is distributed between as many as five Home Mission Boards. Will the Church be always comparatively indifferent to the claim of its own children?

Response in full by the Executive Committee to the appeal and the need continually ringing in our ears would involve the

Church overwhelmingly in debt. Such obligation to the bank is escaped only by leaving unmet a tremendous obligation to the work and to humanity. With this state-

ment of the case, the choice between these two obligations shifts to the shoulders of the Church a tremendous responsibility.

"THE CHRISTIAN CONQUEST OF AMERICA."

In the widespread awakening of the great Protestant denominations to the need for aggressive work and the campaign of education and enlistment, as well as the "drives" for adequate financing of the enlarged missionary enterprise, no Church has gone at the task with a clearer vision or a more adequate program than the Methodist Episcopal Church.

We reviewed not long since a book published by them, "Christian Democracy for America," by Ralph Welles Keeler. In collaboration with his wife, he has prepared a series of twelve lessons for use in adult Bible classes, entitled "The Christian Conquest of America." These are thought-pro-

voking, filled with information. The first lesson is "What Home Missions Means to America." Other timely lessons are "Making the City Christian" and "The Church and the Immigrant."

The price of the pamphlet is only 15 cents. This is a vivid presentation of some of the Home Mission problems of the day, and well worth study, even though it is a denominational publication and intended primarily for the Methodist Church. Secretaries of Assembly's Home Missions especially will find it helpful and illuminating. Order from the Methodist Book Concern, New York or Cincinnati.

OUR SPICE BOX.

"Beautiful Truths." Our American young people sometimes find them rather dry, but not so this young _____ girl, and where did she find them? What nationality was she?

America indirectly responsible for the Russian collapse. We said so, and why?

"Nothing came," on the cake. Why, sometimes, does nothing come on our efforts? Is it because we use our way instead of God's way?

Persecuted and reviled for Christ's sake, in free United States. Which of our missionaries has had three attacks made upon his life?

If Catholics make gold or silver symbols of some part of the body which has been cured, as an offering to God, what offering can Protestants make, as an offering for a soul healed of sin?

Every one is going to govern himself. Where?

Poor Richard said, "God helps them that help themselves." How?

Two Y. M. C. A. workers, one minister, one Christian soldier, two girls now Home Missionaries, one trained nurse, all from a country congregation composed of "foreigners," organized eleven years ago, which now has sixty-eight members. What American church, city or country, can equal this record?

A million a year. Dollars? No. Members? No. What?

What could you do if you were the only Christian worker for a district twenty-four miles in diameter, with 29 mines in it? In China? Where?

It broke up the worst gang in the city. What and where?

The Home Mission Debt. To whom is it owed, and how much is it?

SENIOR HOME MISSION PROGRAM FOR MAY, 1919.

Prepared by Miss Eleanor Andrews Berry.

AMERICA'S FOREIGN LEGION.

1. Hymn, God Save America.
2. Prayer—For a new conception on the part of our people, of the vast possibilities for good or evil, in our foreign-blood army of citizens, and of our duty to them.
3. God's Command and Our Duty.
4. Roll Call.
5. Our Recruiting Stations.
6. Human Interest Stories and Sayings.
7. The Gifts They Bring.
8. Review of Annual Report by Assembly's Home Mission Secretary.
9. Reading—The Lump of Clay.
10. Prayer—That Christian Americans may so live that our new Americans may sense the fragrance of their lives and seek to find its source.
11. Hymn—Save Them for the Nation.

Notes:

- 1, 3, and 11. Hymns and Responsive Reading from "Our Open Gates."

4. Respond by name and location of one of our Southern Presbyterian missionaries to foreigners.

5. A Map Talk on our Foreign Work.

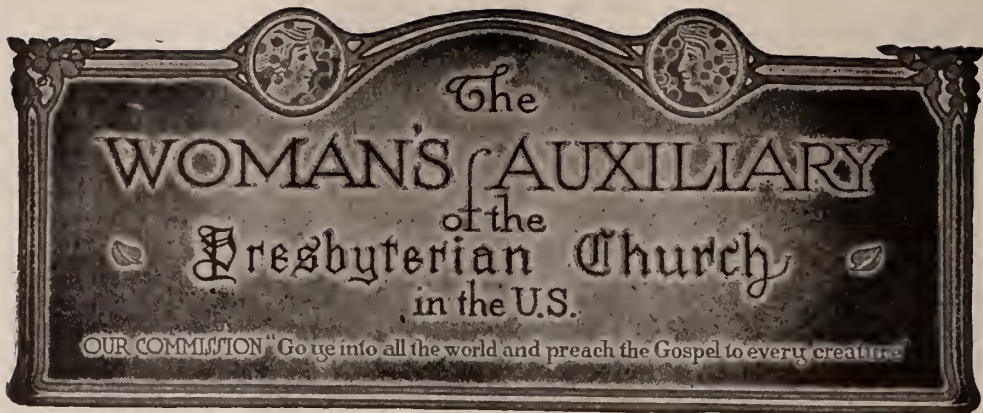
6. Glean from articles in this number, which have many interesting personal incidents.

7. A Pageant. If Home Mission Day was observed in your Sunday school, get the children to repeat this before your Society.

8. Extracts are found in this issue.

Write to Literature Department, 1522 Hurt Building, Atlanta, Ga., for copies of Program, "Our Open Gates," leaflet literature necessary to get information for 4 and 5, and for copy of New Annual Report.

Invitations and souvenirs may be had from Literature Department, 1522 Hurt Building, Atlanta, Ga., at 25 cents per 50 each.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 520-21 DELMAR BUILDING, ST. LOUIS, MO
"Render unto Caesar the things that are Caesar's and unto God the things that are God's"

WORK.

"My Father worketh hitherto and I work," said Jesus.

Let me do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me find it in my heart to say,
When vagrant wishes beckon me astray—
This is my work; my blessing, not my
doom;
Of all that live I am the one by whom
This work can best be done, in the right
way.

Then shall I see it not too great nor small
To suit my spirit and to prove my powers;
Then shall I cheerfully greet the labor-
ing hours,
And cheerfully turn while the long shadows
fall
At eventide, to play and love and rest,
Because I know for me my work is best.
—Henry Van Dyke.

HOW TO MAKE AUXILIARY PROGRAMS INTERESTING.

MRS. E. T. WATSON.

WHATEVER of success our Woman's Auxiliary has had is due to the fact that we have a large per cent. of praying members. From the three who could be induced to pray aloud in our meetings two years ago the number has now grown to twelve who will respond whenever called upon to lift their voices in supplication to God. So we emphasize the fact that prayer should be the underlying principle of success.

The second contributing factor to our advancement has been co-operation. All that has ever been necessary to do was to indicate to any of our members that we wanted her to perform any duty, of whatever character, and it seemed her pleasure to do it to the best of her ability. This has been a wonderful encouragement to us to do the best that was in us, not alone for the Master's sake, but for each other's sake also. This co-operation has drawn the president

and the members into closer, more vital union, and each has worked for the other and for the advancement of the cause.

Of course, too, it has been necessary to study. The officers have studied for them, and in turn have drawn the members out to study for them. Almost without knowing it they have learned of missions—its needs and its opportunities; of our missionaries and what they are accomplishing in their varied fields.

Being a completely organized body now, under the name "Woman's Auxiliary," with secretaries of all the causes—prayer circles, with their respective chairmen; visiting committees, study class, etc.—we have a hive of about thirty-five busy, working, praying women, whose pleasure it is to attend every meeting, alert to perform every task assigned them.

Each cause secretary considers it no hardship to conduct one program a year on her

special line of work. This she is called upon to do.

With a largely increased membership we find it easy to more largely increase our gifts—in no year of our history have we given as generously as this year.

It being our rule to have our Auxiliary meetings in the homes of the members and to indulge in a social half hour at the close, during which time light refreshments are served, it has happened that as many as three invitations were extended us for the same day. No disagreeable task to entertain the Auxiliary!

Alphabetical order of entertaining has been adopted and we have two meetings per month, with devotional exercise, transaction of business, a program, the above mentioned social feature, at each meeting.

For the next two or three months we plan to make a visiting campaign on the second meeting of each month, instead of having the usual program. We will meet as is our custom at the appointed home, have our

devotional, attend to all business, and then launch out by twos to visit all ladies of the congregation, the sick, the poor, the strangers, and all who have never been induced to affiliate with us; a certain street or streets having been assigned to each couple by the secretary of pastors' and her committee. By this means we hope to arouse interest in some of our indifferent church sisters.

We endeavor to vary the programs as much as possible so as to keep the ladies guessing. We try never to antagonize them, and try always to assure them of our love for and interest in them.

Now, I doubt that I have given you a single new idea, but I have told you in a very simple way of the plan that seems to be working very well with us, with the hope that if there is an Auxiliary president who has not a better working plan than I have suggested, that she may get some hint that may prove worth while.

GREETINGS FROM A HOME MEMBER.

AT the February meeting of the Woman's Missionary Union of the Monroe (N. C.) Presbyterian Church the members present were much encouraged and given new incentive to work by receiving the following letter from Mrs. J. R. Simpson, an absent member, who cannot attend meetings. It is a wonderful encouragement to know that while we meet together she is praying for us and for the success of our work. The Society wishes to share with others this beautiful thought, believing that it is a seed of influence which will grow in the hearts of all who read the letter of this consecrated Christian woman:

"As Paul sent salutations unto his friends and co-laborers, I send my salutations to the Ladies' Missionary and Aid Society—'Grace be unto you, and peace from God the Father and our Lord Jesus Christ.' My heart and my prayers are with you today, and I wish to send you this simple message pertaining to your work.

"The greatest service Christian people can be interested in is missions—whether they be Home or Foreign; for the missions started at home pave the way for work in the foreign field.

"It matters not where the word of Christ is carried, plain or hill or mountain, the result is the same. As Tennyson has so beautifully expressed it, 'Khat the sun is to the flowers, Jesus Christ is to me. He is the sun of my soul.'

"All over our country and from lands

across the sea we hear the cry, 'Come over and help us.' India, Armenia, China, Korea and other foreign countries, and even Mexico here, next to us, are in need. Literally, these people are physically and spiritually hungry. The world needs money for bread, and witnesses for God.

"Who can tell what He has done for their souls, and what His word does for all hungry souls? This multitude of people need our prayers, our missionaries and ourselves. We cannot do great things, but we can do our part. 'A little leaven leavens the whole lump.' How fitly this is illustrated in the work of Home and Foreign missionaries. Their spirit of service and teachings of Christ's word gives the hearer a desire to be physically and spiritually clean, broadens their views of life and lifts their hearts to God.

"Behold I have set before thee an open door.' The door represents opportunity; opportunity spells duty, and duty, as Christ in his divine conception said, 'I must be about my Father's business.'

"Don't be discouraged, give of your best, great or small, and as the seed sown in good ground, it will bring forth much fruit. The poor widow dropped her coin in the box, to onlookers it was only a mite, but the Lord looked upon the heart and saw gold in the gift.

"A song my heart has been singing,
Has been singing the whole day through:
'Give to the world the best you have,
And the best will come back to you.'

"Give with no thought of receiving,
Save joy that the giver knows;
Joy at soothing a sorrow
Or sharing another's woes.

"Full oft a wee bit of lifting
Does much to lighten the load;
And a step by the side is like magic
In smoothing the rugged road.

"Somewhere along life's pathway
Each kind act has its mate;
Some turn of the road you'll find it,
Sometime, be it soon or late.

"But should it hide in the shadow,
The best of the best will be,
To have the Saviour whisper,
"You did it unto me."

Mrs. J. R. SIMPSON.

LITERATURE, WHAT IS IT?

Mrs. ROBERT G. LOWREY.

IT is frequently said by some recognized authority that this or that bit of writing is genuine literature, or that it cannot be classed as literature at all. A well-known critic recently declared that Mr. Gladstone had never written lines that could be recognized as literature.

But mere negatives can never form a positive definition, and it may be this is the reason why "literature" still remains a term of vague import. It may possibly be just as satisfactory that there are no perfectly definite tests of that reality, though no one doubts that there is something responding to the name of literature with a distinctive right of existence all its own. Without attempting to pluck at the heart of that mystery, it may suffice for a practical working definition to say that literature is the fittest expression of man's finest thought. But it is not enough to think, to feel; the essence of literature is expression. The eloquence of the orator is not equivalent for literature. Who has not heard of the fascinating orator who was always at a disadvantage in a circle of brilliant colloquialists? Who has not heard of some famous raconteur whose most entertaining stories were somehow lacking in point and

color on the printed page? What would be affectation on the rostrum may be natural enough in the book. It is our observation that you can never find out anybody's merits by ascertaining his book knowledge. The pleasure in reading lures people into living to read rather than reading to live. The books that most entice are not always those that do us most good. Too much reading may be compared to a mild dissipation of some other kind. This view is important, because we see so many people on every hand who are lamenting their lack of book knowledge and catching at every suggestion at what to read, with an avidity that is touching and falling back from the dreadful lists of a hundred books in self blame and despair.

But we are not, on the other hand, to slight books and to pass lightly over the book enthusiasms of men of books. Read and read much, but with certain firm ideas, assured that reading will not do for one what nature has not done for him; that there is a limit to the amount we can learn; that reading without a definite plan, a distinct purpose, is reading for mere pastime. Read writers who have a purpose and who write for or against something.

WHAT MISSIONARIES NEED.

(Extract from personal letter from one of our lady missionaries in China.)

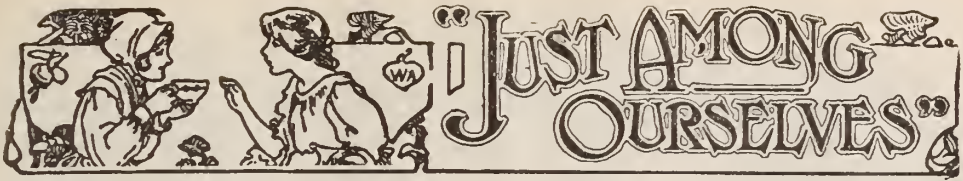
"It takes more faith to pray for years and years than it does when one's prayer receives an immediate answer."

"But, oh, dear Mrs. Winsborough, while we are on the subject of prayer could you and some of your praying women not depend wholly on us missionaries to furnish these Chinese Christians fuel for their faith, but can't they help us in this business of prayer? I could mention so many others here over whom my heart just aches—for whom we have prayed often and long, and

who have not yet been saved. Don't tell me I should have the faith to go on praying myself—I know it—and I *do* go on praying; yet I have thought for a long time that our societies could help so much if they would take hold and do more *real hard praying!*"

"I was surprised at home in all the societies I met with to see how little praying there was. *Help us to have more answers to prayer out here!*"

"This makes a *subscriber in every family* in Valley Grove Church," wrote the pastor in his letter enclosing a list of thirty-six subscribers. This is setting the pace for the 50,000 goal!



THE AUXILIARY CIRCLE PLAN.

My! How fast the Circles are coming into being! It almost makes one's head swim to read the correspondence at the Auxiliary Office regarding the many Circles that are being organized. It took us a long time to wake up to the value of this plan but we are certainly wide-awake now. A number of churches all through the Assembly are putting this plan in for the beginning of the new year. Among them is Dr. Lilly's church at Winston-Salem, N. C., Dr. Doby's church at St. Joseph, Mo., Dr. Thompson's at Knoxville, and a score of others equally prominent.

Are you in the procession? If not, better hurry and write for the Constitution and leaflets and see what you can do about it!

YEAR BOOKS.

We're hearing many Ohs! and Ahs! over the beauty of the new Year Book cover, and we are only hoping it will prove as durable as beautiful. And why should not a Missionary Book be beautiful? There is certainly nothing more sombre in the subject, and if there is any inspiration in color, let us have it! The best thing about the Year Book, however, is that it is as beautiful inside as out! The programs are fine and the literature will be delightful throughout the year. Any society that is missing it is robbing itself.

BLESS 'EM.

(With Apologies.)

I'm very fond
Of Mary Benzit,
Who says, "I'll send my report."
And sends it!

And then I like
Dear Mary Fansers,
Who, when she gets a letter,
Answers!

But best of all,
I love Miss Buzzit!
She says, "I'll do this thing."
And does it!

RELAY CLASSES.

The "flu" put a quietus upon so many Mission Study Classes last fall that when the ban was lifted in January everybody got busy. Relay Classes sprang up in a day and some of the liveliest Mission Study Classes we have ever had were the result.

The following is a description of a most successful class:

"Tuesday was a red-letter day for the

Fannie Wallace Auxiliary of Mt. Pleasant, Texas. An all-day study class was held in the hospitable home of the president, twenty-four women taking part in the very interesting book, 'Women Workers of the Orient.' A different leader was in charge of each of the six chapters and presented in her own way the interesting facts. One used the lecture method, others the question and answer method, and others by discussion brought out in vivid pictures the hardships of the Oriental woman. Also the better day that is dawning for them.

"While the study of the book was the main event of the day, the social and spiritual features were not overlooked. The program was interspersed with Bible study, prayer, music and an offering for Foreign Missions.

"At the noon hour the husbands came to help partake of the bountiful lunch, served picnic fashion, and all enjoyed this.

"An American Beauty rose bush was planted as a memorial of the occasion, and other little features made it a day long to be remembered.

"Each member testified to the pleasure and profit of the day, and many expressed the hope that the next study book would be taken in the same way. A larger attendance, the social feature, and a view of the whole book at once are some of the advantages over a long-drawn-out class."

AN INTERESTING QUILT.

The Woman's Auxiliary of the Greensboro Church will soon celebrate its second birthday and has been growing in grace and knowledge during these months. A bazaar and a lawn party were red-letter days in the society, and recently they have completed a quilt for the orphans at Bartum Springs which had many interesting things connected with it. All together the society is forging ahead rapidly.

AN INTERESTING FOREIGN MISSION DAY.

The Woman's Auxiliary of Dalton, Georgia, observed the Week of Prayer for Foreign Missions in a most interesting way.

"The meetings were held in the ladies' parlor. Over the mantel was a map of the United States. From Nashville went red streamers to fine maps of all our mission stations, and over each map was the flag of that country. It made a very effective decoration.

"Then each afternoon were curios and fine needlework from these countries, being changed each time.

"We covered the work in all seven countries, and I am glad to tell you that the topics were given, not read, and we had in the devotionals 'The Spiritual Thermometer' and 'Missionary Clock' enlarged and explained.

"The Young Ladies' Circle served tea and sandwiches one afternoon, and our offering for the week brought the amount we had pledged, \$100.00, for Foreign Missions for the year considerably above that amount. We feel that our 'Week of Prayer' has interested many of our women in the work more than ever before."

A DAUNTLESS SOCIETY.

A church at Greensboro, Georgia, has been without a pastor, but he evidently started them well before leaving. A worker from there writes:

"You wrote us in reference to our Mission Study Class, but we had them well under way, both Home and Foreign, before your letter reached us. Our Foreign study was especially helpful, because of the very conscious presence of the Holy Spirit in our midst. I have never enjoyed a study as I did this one. We had it three afternoons in connection with the prayer and praise meeting, and our ladies seemed to be filled with the Spirit and were ready to do anything that the leader called on us for. We are deeply grateful for our experience."

THE PENNILESS SECRETARY.

The following quotation from a letter from one of our active Secretaries of Literature speaks volumes to the understanding reader:

"I would like so much to have the leaflets on the Ammunition Page, but the society does not buy them and I cannot afford to do it all the time myself. If there were only a small sum for this purpose and for buying books for the library, who would not delight to be secretary of literature?"

One society has for many years allowed its secretary of literature 25 cents per month for the purchase of new leaflets. The way that secretary spreads that 25 cents over all the missionary fields and the interest which it adds to the meeting reminds one of the "Widow's cruse of oil." Just try it!

BIBLE WORK FOR JUNIORS.

Mrs. W. K. Seago, a woman of unusual gifts, prepared a really remarkable set of Bible studies to accompany the study of the Junior book, Stories of Brotherhood. Each lesson in the study book was accompanied by a Bible study emphasizing the same truths.

It is hoped Mrs. Seago will find time to do some work of this kind for the Interdenominational Junior Book in the near future.

THE TEACHER'S TRAINING CLASS FOR NURSES

AT THE COLORED MISSION, THOMASVILLE, GA.



This is the result of a delegate being sent to the Conference for Colored Women at Stillman.

Mrs. Henry Lester, assisted by Mrs. Steyerman, were in charge of this splendid work.

This is another one of the results of a white society sending a colored woman to the Conference for Colored Women at Stillman Institute. Margaret Boyce came home so filled with enthusiasm that institutional work was started in several new lines.



Conducted by Miss Carrie Lee Campbell, 306 W. Grace Street, Richmond, Va.

A QUARTETTE of little leaflets for the asking. Brief and bright, and will add vim to your meeting.

Prayer Changes Things.

Ten Missionary Beatitudes.

Our Missionary God (Questions and Answers).

Let It Shine and *Over There*, two songs to the tune of "Over There."

The God in Your Home, Cronk, 2 cents. A short tale in which our faith goes to Japan, and comes back, boomerang-like, to needy Americans. Short and strong.

Seven Bible Readings for Missionary Societies, any one furnishing full material for a half-hour devotional, 1 cent each; Cronk, Copenhaver, Kreps.

Jesus, the King Victorious.

Jesus, the Light of the World.

Jesus in His Homeland.

Jesus in a Corrupt Church.

Jesus' Work for Individuals.

Jesus, the Teacher Come From God.

Jesus, the Great Physician.

How We Travel. A picture sheet prepared for posters; for charts accompanying story telling; and for scrap-books; with a brief description of each picture. Welcomed by workers with young people, as well as with those not so young. 10 cents.

Church Entertainments. (Not to make money, but to make Missions.) Only a list of strong Missionary demonstrations, to be given by young people, who will be much educated in the giving. (Price, only the asking.)

The Clinic of a Missionary Specialist. H. P. Palmer, 10 cents. Illuminated and alive. The list of characters tells the story of this little playette. Doctor Nozitt; Nurse Tryett; Seven Patients With Following Ailments: Writer's Cramp; Chills and Fever; Automobiousness; House Maid's Knee; Near-sightedness; Rheumatism and Hardening of the Arteries; General Debility.

Ready: The next's year's Foreign Mission book, *Fifty Years in China*, by Dr. S. I. Woodbridge, who lives there and knows;

and the *Suggestions to Leaders*, by Miss Campbell.

For these write Dr. Jno. I. Armstrong, Nashville.

Not Half Have Ever Been Told, Mrs. Cronk, 5 cents. A Missionary version of the old hymn, with the notes. This mating of a familiar air with a tremendous fact gives an impressive result. Try it at your Missionary meeting.

The Conquering Cross, Kreps, 5 cents. A whole service for your meeting, including in concise form, program, readings, hymns, a short impressive demonstration, and a plea from the countries that know not the conquering cross.

Foreign Missions Year Book of North America, 1919. A compendium of missionary information, true, tried and trusted. A reference library in small facts for charts; statistics; diagrams; lists of publications; news from everywhere. Find out what all your Christian neighbors are doing. A limited number at 50 cents.

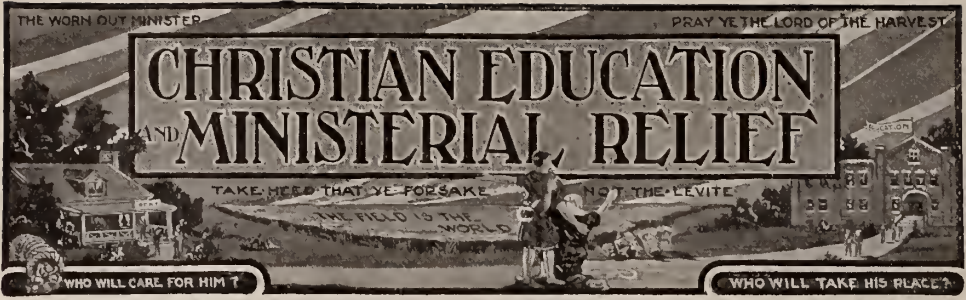
Dear Secretaries of Literature: Have you found out all the valuable things the four offices at Nashville, Atlanta, Louisville and Richmond want to send you? You want their wares, and they want to send them. Hurry up and make the connection with a letter and a postage stamp, and watch the results.

ONE LITTLE METHOD.

Eager workers are asking how to make charts in some inexpensive way. Try this. From backs of magazines and all sorts of advertisements cut letters until you have a well-watched, complete alphabet; then use these as patterns for cutting other letters out of black tissue paper. Paste these on cardboard or manilla paper, and your lettering will look surprisingly like brush and ink work.

NOTE WELL: All things mentioned on this page, except the Study Book and Helps, to be had from the Woman's Auxiliary, Delmar Building, St. Louis.

"Prayer Changes things" - Get this message and scatter it.



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

THE SCHOLARSHIP FUNDS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

THE Church has always appreciated the fundamental importance of education and has ever sought to induce the youth of the Church to secure thorough training. The cost of an education is great. The time spent in securing it is an unproductive period of life as regards material support. For this reason the Church early began to assist the candidates for the ministry who, for the most part, came from homes poor in this world's goods, but rich in faith in the living God.

As now organized there are two student funds under the management of the Executive Committee of Christian Education and Ministerial Relief. From one of these funds only candidates for the ministry and mission service, both boys and girls, are aided. They can repay the amounts either in money or in service. From the other any worthy and capable boy or girl of the Church who desires to go to one of our own Presbyterian Colleges can secure a loan of one hundred dollars a year for the four years of college course. These loans must be repaid in money. No student is eligible for loans from both funds at the same time.

Education for the Ministry and Mission Service.

From the funds of Education for the Ministry and Mission Service loans are made to candidates for the ministry and to young women who are preparing for service on the mission fields, either at home or abroad. Any young man, who has been regularly received under the care of a Presbytery as a candidate for the ministry, and recommended by the Presbyterial Committee of Christian Education for a loan from this fund, may receive \$100 a year during the four years of college work and the three years in the theological seminary.

Any young woman, of approved character and ability, who is recommended by the session of her church and commended by the Presbyterial Committee of Christian Education, may receive a loan of \$100 a year from this fund while taking a special course at the Training School for Lay Workers, or while preparing for special service on the mission fields under the direction of the Executive Committee of Home or of Foreign Missions. Loans from this fund are also made to either young men or young women who are preparing for medical work or nursing on

the foreign field, while pursuing their studies in the medical college or the hospital.

Notes without interest, if paid within two years after graduation, are given for these loans. These may be paid either in money or in service to the Church. The amount of credit given for service each year is the difference between the salary actually received and \$1,000 and a manse, or \$1,200 without a manse.

Very few of those who are receiving such loans ever repay in money, but dedicate their energies to the needy mission fields of the Church. It will thus be seen that the gifts to this fund not only help prepare the young men and young women of the Church for efficient leadership, but also help to build up the work in the needy places of the Southland and of the fields in the heathen world. A contribution to this cause is therefore in reality a gift to Christian Education and also to Home Missions and to Foreign Missions.

The Student Loan Fund.

Any of the young men or women of the Church, of approved character and ability, may secure a loan of \$100 a year for the four years of attendance at one of our Presbyterian colleges from the Student Loan Fund. They must be recommended by the session of the churches to which they belong, and commended by the teachers under whom they have studied.

Notes without interest, if paid within two years after graduation, are given for these loans. The amount borrowed must be paid in money as soon as possible after graduation. The most encouraging feature of this work is the promptness with which the money is being repaid. The gifts to this fund are therefore

invested time and again in the lives of those who are preparing for future leadership in the Church and in the nation.

From the ranks of these faithful, gifted students are coming the elders, deacons, Sunday-school workers and leaders in the societies and other organizations of the Church and State. Some of them, as they go on with the work of preparation, are deciding to enter the ministry or mission service. We are also providing for our country-trained Christian physicians, lawyers, teachers, business men and women, and those who are soon to be the leaders of the State and of the world.

As the money is loaned only to those attending our own Presbyterian colleges, a large contribution is also made to the work of Christian Education throughout the bounds of our Church. Because of the Fund it has been possible for scores of our ambitious students to attend our own colleges. We know of no safer and more profitable investment of the Lord's money than in the lives of our youth.

Careful Administration.

No period of life is more susceptible to the varied influences about it than the student age. Every one who has had anything to do with the guidance of college boys and girls appreciates the dangers that confront them. They must be made self-reliant, provident, and awakened to healthy industry. Unwise financial aid may easily undermine the moral character. For this reason the Church has thrown around these funds every possible safeguard. The General Assembly has requested that the aid provided for students be given through the Executive Committee of Christian Education. The assistance of the session of the church

to which the applicant belongs, of the president and professors of the educational institution attended has been enlisted. Everything is being done to help the students to a full appreciation of their opportunities and responsibilities.

We invite the confidence of those who desire to make investments in the lives of promising students. We are prepared to handle Your Co-operation Needed with greatest economy and efficiency. You have bought Liberty Bonds and War Savings Stamps to help bring free-

dom to the world. Send these on to liberate the minds and souls of our boys and girls and to prepare them to go forth as ambassadors of Christ who would have all peoples become "free indeed." Further information will be gladly given.

The Presbyterian Church in the United States, Departments of Education for the Ministry and Mission Service, and The Student Loan Fund, Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

REFRESHING OUR SOULS.

IN some respects the year ending March 31, 1919, carried with it many discouraging things in Church work.

At least two hundred and five of our ministers were joyfully giving their time to the chaplaincy, the Y. M. C. A. and other war work activities. Scores of our candidates for the ministry were in the army, the navy and the Y. M. C. A.

The heavy pressure of the war, the great change that came at the signing of the armistice, the nation-wide prevalence of influenza and the uncertainty and, in many cases, anxiety concerning the future of our nation and the world brought many changes in the plans of the local churches.

Letters came from all over the Church telling us of the appreciation of our Christmas exercises—"God's Service Star." These were followed by possibly a hundred letters, telling us that the quarantine ban was on during the whole month of December, and neither the Church nor the Sunday school was permitted to meet. You can imagine what encouragement and strength it brought to our hearts as we read such letters as the following:

"You sent me programs to use Christmas, but we had so much sickness our Christian Endeavor did not give the program until last Sunday night. Every one thought it exceedingly good, and the collection was \$21."

And this one:

"We were very greatly delighted with 'God's Service Star.' It could not be used in December because of the prevalence of influenza. I have rearranged it, and we had the program week before last. I take pleasure in enclosing \$78, the amount of the offering at that time. We believe that many of the boys and girls are seriously considering giving their lives to the service of the Master."

A letter like this also is very refreshing. It comes from an aged widow whose husband died recently in his eighty-first year:

"Words fail to express my thanks for the liberal check sent me. God has been so good to me. I had asked my heavenly Father to help me, and that is the way it came. I am sure He will take care of us if we only trust Him. I had just been wondering how I would meet the obligations that are due now."

Such a letter as this, which came from one of our ministers and his wife, to whom God has given an abundance

of this world's goods (they had previously sent a liberal offering for Ministerial Relief), is very refreshing:

"There is an old adage, 'one good turn deserves another.' My wife's uncle used to interpret it, 'If you do one good turn, you should another.' So my mind turns again to those needy ministers and ministers' families in these high-price times. As our heavenly Father has kept us in good health and supplied amply all our wants and given us some extra dividends at the close of the year, we want to add to the contribution we lately made another check for \$50."

Such a message as the following from one of the brightest young girls, who was enabled to receive college training by means of loans from "The Student Loan Fund," and who is now teaching in a large school in one of the Carolinas, shows the value of that work, and gives us heart to persevere in it:

"I can never be able to express to you my gratitude for your kindness in assisting me in getting an education. Without the help of the Student Loan Fund this would

have been impossible. This education is something that can never be taken from me. It has helped me to see life from a broader and higher plane, and has revealed more clearly to me the things that are worth while, and are worth striving for."

The following letter, coming from a small church in Virginia, brings some hope for the future ministry of the Church. For some years this faithful worker had been ordering from the Executive Committee of Christian Education in Louisville, Ky., choice leaflets to put in the hands of boys and girls to help them determine their life's work:

"I have made a service flag for the 'Soldiers of the Church.' It has eleven stars on it; seven *blue* for the ministers and missionaries we have sent out, and who are at work here and now, for the Master, and four *gold* stars for those who have gone to be with Him."

We wonder how many other small churches can meet this record.

Louisville, Ky.

REMEMBERED BY A STAR.

MILDRED WELCH.

THE memorial service was over and the congregation streamed out the doors. On the wall, just where the light of the great rose window fell full on its scarlet and blue and white hung the great service flag. Yesterday the stars strewn on the silken field were all blue. But today one was turned to gold for a young soldier fallen at Chateau-Thierry.

In a pew near the front a man still sat. He seemed not to see the choir file out, the organist climb down from his stool, and he lingered as though he yet heard the sweet-voiced singing:

"The golden evening brightens in the west:
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia."

One other waited, too. A woman, whose only son fought by the side of the lad already fallen, had stayed behind, to pray for him. And for herself prayed, "Father, if for me, too, the blue must change to gold."

Then she had turned and caught by the look on the face of the man so near her, she waited. She knew him for the minister of a struggling mission church in the factory district of the city.

A man, hardly yet middle-aged, thick graying hair above the face of a scholar and a saint, blue eyes that looked on far distances, he sat unmindful of any who watched. His eyes were on the gold star that seemed to gather into its heart all the mellowed sun-

shine of an autumn day. An expression of unutterable longing crept over his face. Did she dream it or did she hear a cry, "Oh, God, that I might have had his chance!"

As for him, alone with his thoughts, the long-gone years came back. Once again he lived that high hour of his boyhood when in a summer's dawn he had stood on a hill top on his father's farm, had seen the morning come over the mountain tops and the beauty of the world unfold. And there on the hill top he had offered to God all he had of body, mind and heart.

On the hill top the vision and the dream; in the valley the struggle and the toil. It was the old story of a simple farmer's boy with school and college and seminary to work his way through. Then his ordination as a minister. Thirty years were gone and he knew he had kept back nothing of the perfect gift he had vowed in that far past summer's dawn. And now after it all, he sat in the silent church, broken, spent, defeated, and envied with a passionate envy the lad whose star shone golden in the gathering dusk.

The woman who waited saw his head bend low and heard the words, "To be remembered—by a star." Suddenly, as one who hears again a voice long loved and lost, he looked up. Doubt,

wonder, then joy unutterable, swept over him. Quite clearly, as though repeating words he had just heard, he asked: "And they that turn many to righteousness shall shine as the stars for ever and ever?" But again the shadow fell, and he said: "It is not for me, Lord, not for me."

She, herself, heard nothing, but once more she saw the lifted head, the rapt and listening look.

Then, as a little child that learns his lesson, he said: "To him that overcometh will I give the morning star." His eyes were no longer turned to the service flag, but seemed to rest on a Face beloved. A glory not of sunshine falling through jeweled windows was in his eyes. "Remembered by a star—the morning star," he said softly.

She caught him as he fell. When the doctor and the others whom the woman called came, they lifted him gently and laid him on the seat. At her low question the doctor shook his head. But when they looked at him they smiled. For they saw his face as that of one who has asked and to whom God has granted his heart's desire.

Copies of this beautiful story printed in attractive form may be had free on application to the Secretary of Christian Education and Ministerial Relief, 410 Urban Building, Louisville, Ky.

THE SUM OF LIFE.

PHILLIP STAFFORD MOXOM, D. D., *Springfield, Mass.*

We live, not to achieve, but to become.
We blindly strive—to find at last the sum
Of life is just the making of a soul,
And of its jarring discords from a whole
Of blessing out of sin and shame beguiled.
Of strength from weakness, richer gain from
loss,
And triumph won through anguish of a
cross.

So, while the shadows lengthen and the
chill

Creeps o'er me slowly, I will fear no ill.
The Shepherd's rod and staff do guide my
way
Through twilight dim and darkening night
to day.
The care be his, the deepening comfort
mine.
The truth begins through my soul to shine
That HE who planned knows well how to
complete
The end which sin nor death can e'er de-
feat.

THE YOUNG PEOPLE'S CONFERENCE.

HENRY H. SWEETS, *Secretary.*

THE Young People's Conference at Montreat affords an opportunity not only for great spiritual and intellectual improvement, but for social and recreational pleasures.

Last summer an excursion was given to the top of Mount Mitchell. A box of candy was offered to the one who wrote the best poem on the impressions of the trip. The following was written by the successful contestant, Miss Eva Cavers, of California, Missouri:

Climbing up Mt. Mitchell
On a perfect day,
Beauties grand, majestic,
All along the way.
Pine and spruce and balsam
Crown the rugged steep;

Bubbling, gurgling brooklets
Down the hillsides leap.
Flowers in profusion,
Scarlet, pink and gold;
Lacy ferns are peeping
From the leafy mold.
Piles and piles of mountains
Toward the heavens crowd,
Over all the clouds are spread
Like a misty shroud.
Beautiful Mt. Mitchell,
Stately, grand and tall,
Surely 'tis God's handiwork,
"Praise him Lord of all."

In her modesty she signed it "Missouri," a nick-name that she achieved by her ardent support of her native State.

Louisville, Ky.

THE PRIZE CONTEST.

SEVERAL months ago prizes, amounting in all to \$50, were offered for the best programs prepared on the entire work of Christian Education and Ministerial Relief, of our department of this work.

On account of the prevalence of the influenza and the many other interruptions that came during the winter it

was decided to postpone the closing of the contest until March 31, 1919.

We hope in the next issue of The Missionary Survey to publish the list of the successful contestants.

The results of the contest were so helpful that it has been decided to offer other prizes. Announcement of this will be made in the near future.

LITTLE HEART STORIES ABOUT THE STUDENT LOAN FUND

I HOPE some day to show my gratefulness for the help the Loan Fund has given me," writes a South Carolina boy, who has gotten his chance at last.

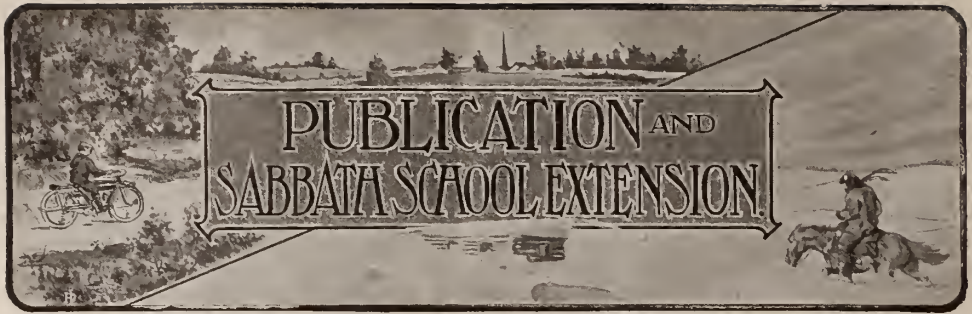
* * *

"Without it, I could not go to college"—a few simple words, but behind them a farmer's boy driving the plow through the long hours of a summer's day and longing for a life of service and power. Then

one day, the Student Loan Fund opened the fast-closed door and he entered in.

* * *

Could you have spared this young minister? "If I had missed this year, the chances are I never would have entered the Seminary." Or this boy and girl? "Since my mother died, I have made my own way through school, and if it had not been for your help I could not possibly have gotten through." "It has made possible for me what was only a dream and a hope."



Branch Department at
Texarkana. Ark.-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, RICHMOND, VA

MONTREAT YOUNG PEOPLE'S CONFERENCE.

June 26 to July 6.

GILBERT GLASS, D. D.,
*General Superintendent Sunday School and
Young People's Work.*

On March 20, when this forecast is written for THE SURVEY, very little definite information can be furnished regarding the program of the Young People's Conference. The date stated above is fairly certain, and the substance of the program already decided on gives assurance of a high class and satisfactory conference following the precedents made in 1917 and 1918.

BIBLE STUDY.

There is to be a greater variety in Bible study than formerly—four courses available to choose from, as follows:

- The Bible and the Individual.
- The Bible and Its Social Message.
- The Bible and Personal Work.
- The Bible and Missions.

TEXT-BOOK CLASSES

There will be text-book classes on Foreign Missions, Home Missions, Sunday-School Work and Christian Endeavor. A life work meeting of devotional character, with special emphasis and guidance on the choice of life work, will be conducted by Dr. H. H. Sweets. This conference will probably be a vesper service

CONFERENCE PERIOD.

There will be one general conference for all delegates, in which the best methods of work for young people in the local Church will be considered, and the four Assembly's

causes and the Woman's Auxiliary will be presented by representatives of these agencies. This will insure a well-rounded presentation of the missionary and benevolent work of the Church to everyone, and will at the same time preserve the highly important feature of conference organization on the part of the young people themselves.

STORY HOUR.

In answer to a general demand there will be a story hour for those who are particularly interested in cultivating the art of story-telling as a means of religious instruction.

MUSIC.

The music of the Conference will be an inspiring and educational feature as heretofore, and will add enjoyment as well as profit to the program

RECREATION.

Large provision will be made for recreation and social and athletic activities, such as swimming, tennis, walking trips, mountain climbing, base-ball, basket-ball, volley-ball. Stunt day and stunt night will have a large place in the recreational life of the Conference, and it is planned to give an appropriate turn to the stunts this year, so that they shall have educational value and bearing on the work of the Conference.

It is the positive concensus of opinion of Conference leaders that no trips to Mount

Mitchell should be arranged during the Conference period. Those who wish to make such trips should plan for them before or after the dates of the Conference.

FOR SPECIAL SPEAKERS—*See Program.*

It is impossible for the list of speakers to be furnished at the time of writing. They will no doubt have appeared in program literature and the Church papers before this issue appears. Eminent speakers and competent specialists from our own Church and the country at large will lend their strength and experience to leading and inspiring those who are fortunate enough to attend the Conference.

DELEGATES.

Churches, Sunday schools and Young People's Societies should leave no stone unturned to send as representatives to the Conference carefully selected young people (ages 16 to 25) and leaders of Young People's work.

For information regarding hotel accommodations write to Dr. R. C. Anderson Montreat, N. C. For other information regarding the Conference write to Dr. John I. Armstrong, Chairman, P. O. Box 158, Nashville, Tenn., or Dr. Gilbert Glass, Secretary, P. O. Box 1176, Richmond, Va.

A SURVEY ENTERTAINMENT.

WHEN THE DUMB SPAKE.

MISS CARRIE LEE CAMPBELL.

Scene—Ante-room of a library; around table.

Players—Four grown-ups and two girls, and The Survey enlarged on a window-shade, having hole for speaker's face.

Mrs. Appleton—Oh, I am so glad you have come.

Mrs. Bronson—Don't let me interrupt your writing.

Mrs. A.—I am not writing; I'm only trying to while I wait for the librarian.

Mrs. B.—What's it all about?

Mrs. A.—I was asked to write something about the condition of women in Japan for a Current Events Club, and I can't find a thing.

Mrs. B.—What have you got here?

Mrs. A.—All the encyclopaedias I can get from these reference shelves.

Mrs. B. (doubtfully)—I don't believe that will do. But we will talk about it. I am hunting, too.

Mrs. A.—What's your trouble?

Mrs. B.—In a good-natured moment I promised to read a paper at the Woman's Club on "Modern Modes of Travel in Central Africa."

Mrs. A.—My! you are worse off than I am, and further from base.

Mrs. B.—I wonder what we can do; these papers must be up-to-date.

Mrs. A.—I know now what my husband meant by the "difficulty of securing current history."

Mrs. B.—This library is supposed to have a lot of things on all subjects. Here comes Mrs. Carmichael. I wonder what she wants.

Mrs. A.—Good morning, Mrs. Carmichael. Are you a fellow-sufferer, too?

Mrs. B.—What are you hunting?

Mrs. C.—What I am hunting you will be surprised to know. That Junior Mission Study Class is waking things up, and my daughter, Mary, has to find out what our Church is doing for the negroes and Indians. She is in the midst of examinations and I am going to locate some data so as to shorten her search.

Mrs. B.—Well, we are getting together a rare collection of needs. I hope the librarian will be here soon.

(Two high school girls burst in.)

Both Girls—Good morning.

Gertrude—I've got to find out something about home life in Mexico.

Nancy—Why don't you just quote that chapter on Snakes in Ireland—"there are none"—because you know there's no real home life in Mexico.

Mrs. B.—What's your task, Nancy?

Nancy—I have to find out when Cuba became a republic and something about the government and schools. I don't even know enough about my subject to ask intelligent questions.

Mrs. B.—This is getting interesting; needs just piling up; we'll soon have fifty-seven varieties.

(The Survey moves and breathes.)

Mrs. A.—Look at that thing; what is it?

Mrs. B.—What are you?

Both Girls—Who are you?

Mrs. A.—My! but you are uncanny.

Survey—I may be uncanny, but I can.

Mrs. A.—What?

Survey—I can—can help all your needs.

Girls—How?

Mrs. A.—What can you do?

Survey—Just tell me your needs.

Mrs. A.—I want to know about women in Japan.

Survey—Why don't you subscribe for me and watch September numbers?

Mrs. A.—Who are you?

Survey—I am The Missionary Survey.

Mrs. A.—Do you know anything about Japan?

Survey—I have first-hand information. Your own bright missionaries in Japan, the Hassells, and the Ericksons, and the Clan Buchanan, and lots of others, have written splendid things about Japan, especially in the September numbers of me. But you won't subscribe for me.

Mrs. A.—What do you cost?

Survey—Fifty cents.

Mrs. A.—I won't pay it.

Mrs. C.—I take you.

Survey—I know you do; but you never unwrap me, and you certainly can't read me with the wrapper on.

Mrs. C.—I didn't think there was anything interesting. September, did you say? I suspect the maid has gathered them all up for old paper—she's selling it.

Survey—And that's the way I am treated. What do you want to know?

Mrs. B.—I have to write a paper on the "Present Mode of Travel in Central Africa." But how could you know that?

Survey—I don't know who's got a better right to know, when the Martins, and the Cranes, and the Bedingers and those other big hearts and heads send me some of the very best things I have. And if you will watch my April numbers, you'll find out more about present travel in Africa than all these books can tell you.

Mrs. B.—I am afraid I will have to spend fifty cents. But how can those missionaries know about traveling?

Survey—For the best of reasons: they have done it.

Mrs. B.—Done what?

Survey—Traveled in the present style in Central Africa. If you read Mrs. Motte Martin's account of the boat (The Lapsley), and the train, and the "pull-man car," and study all the pictures I have, you can never forget the present mode of travel in Central Africa.

Mrs. B.—Have you pictures, too?

Survey—Well, I reckon! and maps and charts, too. You might show my pictures through a reflectoscope and your audience would never forget them, either. What's all that modern talk about "eye-gate"?

The Girls—And you have all this?

Survey—Yes, all this for fifty cents. For Africa, look up April numbers.

Mrs. C.—This is getting interesting. I wonder if that strange speaking thing can help us?

Mrs. A.—Who did you say you are?

Survey—The Missionary Survey, showing the four Church causes, and edited by Mr. Wade C. Smith. Have you seen "Little Jetts"? Well, I am just as bright as "Little Jetts," only I am different.

Mrs. C.—And you really tell the truth about all these things?

Survey—Just try me and see.

Mrs. A.—That sounds fair—but you cost fifty cents.

Survey—I am worth it.

Mrs. A.—Maybe you are; but it is so much more stylish to have the Geographic on one's library table.

Survey—What does that cost?

Mrs. A. (shamefacedly)—That costs two-dollars.

Survey (sadly)—Four times as much, and I will come every month for fifty cents a year.

Mrs. B.—The cost of living is so high I cannot spend another fifty cents for church literature.

Mrs. C.—And another thing: you are all for Foreign Missions, and I want to know about negroes and Indians in the United States.

Survey—No, indeed, I am not. I am Home Missions, and Foreign Missions, and Ministerial Relief, and Sunday schools, and then some. Do you know about a ten-point Sunday school?

Mrs. A. and Mrs. B.—Never heard of it.

Survey—Well, you'd better watch me, if you want the last word on Sunday schools—that is, if you want to be up-to-date. And (warming up) I tell about your Sunday school missionaries, who go into the hard places and start little Sunday schools, which often grow into strong churches. And I tell you where to get all sorts—twenty-two kinds—of Sunday school literature, all from the Richmond committee; and I tell, too, about the plans for aid in ministerial education and taking care of the old ministers who have given their lives in the service of the Church. (Speaking more rapidly, but clearly.) And I tell all about the way to organize and stimulate Woman's Work, and where to get helps that help. And oh! . . . (you make me talk so much about myself because you won't inform yourself). I bring you the latest news from your four committees at Richmond, Louisville, Atlanta, Nashville; and the Woman's Auxiliary at St. Louis.

Mrs. C.—It looks as if I would have to spend that fifty cents. Can I find out about Indians?

Survey—Indians in July, negroes in November. But you'd better watch me all the year, because I get so full of these things that I simply exude information on all subjects just any old time. And about

China, I have volumes; that's my biggest country. And Korea—do you know the Reynolds, and the Swineharts? You are missing a lot.

Mrs. A.—But why didn't we know all this before?

Survey (slowly)—I suppose because you didn't really want to know. You have been asked again and again to subscribe for me.

Mrs. C.—I've been a subscriber.

Survey—And never opened me.

Mrs. C.—No; I confess I did not. I really didn't think it worth while. In fact, I never thought much about you.

Survey—Like so many others.

Nancy—Well, maybe I can scrape together fifty cents, if you can tell me something about Cuba.

Survey—I don't like to keep on bragging. "Let another man praise thee, and not thine own mouth." But why don't you read me and see?

Nancy—Can you help us about Cuba?

Survey—If you will subscribe for me.

Nancy—What did you say you cost?

Survey—Fifty cents.

Nancy—No, sir. That would give me five movies.

Survey—I have pictures.

Nancy—What sort?

Survey—Moving pictures.

Nancy—I don't believe it.

Survey—Try me and see if my pictures don't move you. They often move people's hearts, and sometimes they even move their pocketbooks.

Mrs. A.—Maybe you could help us entertain the children on Sunday afternoon.

Survey—Of course I could. Just study up the Junior Department.

(Enter Mrs. Holston.)

All—Good morning.

Mrs. Holston—Well, what do you reckon happened to me?

Mrs. B.—Couldn't guess; looks like something tremendous.

Mrs. H.—Why, my baby's been sick, and the cook's left, and the nurse has grip, and Mr. Holston is half sick, and the furnace is out of commission.

Mrs. A.—Hold on, Mrs. Holston. Jeremiah wrote only one Lamentation, and I declare you ought not to give such a string of them.

Mrs. H.—You don't understand; that's only the prelude.

Mrs. A.—Horrors! Well, go on.

Mrs. H.—I have just remembered that I have to have that paper ready next week on the "Resources of Brazil." Where on earth can I get anything?

Survey—Search me, search me.

Mrs. H.—What's that uncanny thing?

Mrs. B. and Mrs. C.—Ask it.

Mrs. H.—What are you?

Survey—I am The Missionary Survey, and I bring news from over land and sea, and—I—tell—you—things.

Mrs. H.—What can you tell me?

Survey—What do you want to know?

Mrs. H.—I want to know about the Resources of Brazil, and I want to know it quick.

Survey—You'd better subscribe for me. Your own missionaries write me about the resources of Brazil, just any time, specially in November: and they know, because they live there.

Mrs. H.—What do you cost?

Survey—Fifty cents.

Mrs. H.—No, indeed; I can't do it. A new house, a new car, and a new fur coat, all in one winter, makes it necessary for me to economize. I can't spend another dime.

Survey—Usually I am dumb; but, like Balaam's beast of burden, this once my voice is given me for a special time of need—the need of the Church's work four-square:

Subscribe, or not subscribe,

That is your question.

Whether 'tis nobler in the mind to hoard
up

Dollars and build outrageous fortune,

Or to read of the world's troubles,

And by aiding, end them.

To save, subscribe (and more).

To read through to the end each copy

Of the Survey: 'tis a consummation

Devoutly to be wished.

To subscribe, to pay, to read,

Perchance get others to subscribe,

To pay your fifty cents,

Aye, there's the rub.

For in the unfolding of me,

The visions that may come,

When I shuffle off this paper wrapper,

Must give us pause. 'Tis only fifty cents

That makes delay of so long life.

But who would forego the luring of the
movies,

The new hat, the newest cut in coats.

The latest fad in shoes and striped hose—

Who would yield up these, even to make

her conscience quiet for a bare
fifty-cents?

To read of things Korean—

Who rules, and what the laws of schools;

Of that undiscovered country of Brazil,

Whence travelers do return, by written
letter;

Helping you to bear the ills you have.

And read of others you know not of.

But money doth make misers of you all.

You want to save that fifty cents.

And enterprises of great pith and moment

To the Church are lost to you

Unless you subscribe for the Survey.

Subscribe, or not subscribe,

That is the question.

Mrs. A. and Mrs. B.—It's no longer a question with me.

Mrs. C.—Nor with me, either. I am ashamed not to subscribe.

Mrs. H.—And it isn't so much, after all.

(All busy getting out the money.)

The Girls (showing money)—Here go the movies.

Mrs. A.—Let's all subscribe and get others, too. What do you say?

All sing (to tune of You Must Be a Lover of the Lord (chorus):

I'll subscribe to the Survey,
And I'll do it today,
And I'm ready to pay
My fifty cents.

Will you subscribe to the Survey?
Will you do it today?
Are you ready to pay
Your fifty cents?

We'll all subscribe to the Survey,
And we'll do it today,
And we're ready to pay
Our fifty cents.

(The two girls collect subscriptions.)

NOW WHAT SHALL THE CHURCH DO FOR AND WITH THE RETURNING SOLDIERS ?

F. L. SLAYMAKER.

Note.—These plans are not hazy theories worked out in a visionary mind, but practical plans that have been applied by the writer just before the war in a staid, conservative old Presbyterian church of 500 members in a city of about 10,000 white inhabitants, resulting in two and one-half years in a growth from a start of seven young men to an enrolment of eighty-five members, and in that period twenty-five of these young men actually united with the church, and all the work of the church was greatly stimulated by it.

CAPT. F. L. SLAYMAKER.

Secretary Laymen's Missionary Movement.

MANY of our young men who have been in the military service during the war, either in the camps in this country or overseas, and are now returning have been shown real Christ-like service by the consecrated men who have given their best to the soldiers in the Y. M. C. A. hut in the camps here and behind and close up to the fighting lines overseas.

In the Y. M. C. A. huts three things have been emphasized: First, entertainment and a service of helpfulness; second, Bible study in large group classes; and, third, evangelism, the true gospel of salvation through Christ.

The organized Bible study class in the home church with club entertainment facilities for all the week and a program of real Christian service will best capitalize for the home church the spirit and experiences of our soldiers in war work Y. M. C. A., and they will gladly enter such a class and club.

The best way to gather young men to get their interest in the organization now or reorganization and revitalization of the

class you may already have, is around the table at a men's banquet. Have a few men of vision and earnestness prepared to make short live talks full of practical prearranged plans for the organization and work of such a class and club for Bible study, Sunday morning during the Sabbath school hour. Arrange, if possible, a separate room as the meeting place of this class, which may be fitted up as a club room for every evening of the week, where magazines, games, writing materials, victrola, piano, and any other entertainment features available may be on hand for the use of all who care to use them. This club room to be under the supervision of a committee of one or more members of the club each evening, appointed weekly in advance, to see that those using the room are welcomed and made at home. This always open entertainment room will be very much like that feature of the Y. M. C. A. huts in the camps, which was such a great pleasure to our soldiers.

Have a clear, simple and brief constitution prepared and adopted, calling for a few necessary officers, such as president, vice-president, secretary and treasurer and committees on activities: class membership, social features, religious work, and city, home and overseas missions, also in the present emergency of the returning soldiers, a special committee to secure employment offers to be ready for all who may need them.

The club should hold monthly business meetings, never on Sunday morning in the Bible study period, this meeting to be preceded a day or so by a meeting of the Executive Committee, which should be composed of the officers and chairmen of committees, to plan work to be suggested to the monthly club meetings. In most

churches it will be usually best to have two classes, each with age limits, in one corresponding approximately to the draft, ages called to the colors, 18 to 36 years; the other class for men over 36 years of age.

A *monthly dues of about 25 cents* is wise that the club may have a fund for current expenses, but these dues should have no connection with the regular Sunday morning offerings at the Bible study hour, which should be systematic and with definite objectives, such as a share in the work of some overseas or home field or local work, according to the size and strength of the class.

Interest in the causes of our assembly can be stirred up by special study courses from time to time for limited periods on some week nights, or by special lectures, these things to be arranged for by the committee on such activities.

Have campaigns for new members once or twice each year on the competitive contest plan. Divide your members into two equal sides, with leaders for each, and in large classes sub-leaders and teams, with a bulletin board in the class room showing a roster of the names of both sides, with leaders and teams divisions, on which roster, ruled off for the purpose, will be posted each week scores gained by each individual and team. This will require a special contest secretary and possibly one or more assistants. Have a set time for the contest to run, not over two months, closing with a banquet after the last Sunday, with a pre-arranged penalty on the losers, such as serving the winners at the banquet, paying for the banquet, etc.

Leadership, team work, initiative and class spirit will be developed by these contests, and they will build up and hold your membership. Go after men within your church families and on the outside, avoiding always men in other classes or church connections. It will work finely if you have a young women's class planned and operated along similar lines, as a competitive and co-operative organization, and at your contest banquet the opposite sex may profitably be the guests of the winning side. By arranging your contests to close just before Hallowe'en, Valentine Day or April Fool's Day, these dates for holding your contest banquet will suggest each a special type of decorations and entertainment.

Other methods of stimulating interest are in the summer season camping parties or special excursions and picnics, the men furnishing the transportation, inviting the ladies, who will furnish the lunches. In the active fall, winter and spring months by having special entertainments for pleasure or profit. A very important method of stimulating the Christian activities and spir-

itual interest will be sending delegates to Laymen's Missionary Movement, Sunday school and other conventions and conferences that are held from time to time each year.

The country and small town churches can use much of these plans, with some modifications, possibly using all men over 18 years of age, or even both men and women in one class, and having class and contest banquets and monthly and social meetings in the homes of members or at the manse.

The teacher and leader, who is the vital man to make and keep the class and club a live and helpful organization, is one of the most difficult problems, and should seldom be the pastor. In some churches, especially the smaller ones, there may be few, if any, men qualified to really teach the truth of Bible subjects on character studies. As a help to the solution of this problem is suggested the use of some of the many little study courses prepared by the "Associated Press," 347 Madison Ave., New York City, such as "The Manhood of the Master," "Thirty Studies About Jesus," "The Meaning of Prayer," etc., one copy only being necessary for the use of the teacher. These little books each contain series of lessons, with Scripture texts and full outlines of thought, already and inspiring given. There are enough of these books available to supply a teacher with wonderful material for years of study courses, so clear and complete that any man of ordinary education and of moderate ability, who is enough in earnest to put his study, prayers and personality into his work, can hold the interest of a class.

The regular Sabbath School International Lessons are also always available, with unlimited helps of all sorts.

Get your class started now along these lines, especially now to be prepared to gather in our returning soldiers. If they come home scatteredly, a few at a time, see that they are cordially welcomed and enrolled in your class, with the understanding that a special banquet in their honor will be given when more have arrived, or if they arrive in a large group, have the banquet at once. Make them feel a real, personal, warm welcome, and through the personal invitation of the members of the class, systematically and definitely arranged for by the committee on class membership, get them lined up with the work of the class, and using the club entertainment features. See that they are not only invited but followed up and kept lined up until they become active, interested members. When this has been accomplished, you have won your returned soldiers, and they are yours to have and hold.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION

AFRICA.

Bulape, 1915.

Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1819.

Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (c).
Mr. and Mrs. T. J. Arnold, Jr.
Rev. and Mrs. T. C. Vinson.
*Rev. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
†Mr. and Mrs. T. Daumery.
*Rev. and Mrs. W. F. McElroy.
*Mr. and Mrs. C. R. Stegall.
Miss Mary E. Kirkland.
Rev. and Mrs. J. H. Longenecker.
*Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c).

Mutoto, 1912.

*Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
*Dr. and Mrs. Robt R. King.
Rev. and Mrs. C. L. Crane.
Mrs. S. N. Edhegard.
†Rev. S. N. Edhegard.
Rev. and Mrs. J. W. Allen.

Lusambo, 1913.

Rev. and Mrs. R. D. Bedinger.
Mr. B. M. Schlotter.

Bibangu, 1918.

Rev. and Mrs. Geo. T. McKee.
Dr. and Mrs. E. R. Kellersberger.
Mr. W. L. Hillhouse.

E. BRAZIL MISSION.

Lavras, 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
*Mr. and Mrs. F. F. Baker.
†Rev. A. S. Maxwell.
Miss Genevieve Marchant.

Plumhy, 1896.

Mrs. Kate B. Cowan.

Bom Successo.

Miss Ruth See.

Mrs. D. G. Armstrong.

W. BRAZIL MISSION.

Ytu, 1909.

Rev. and Mrs. Gaston Boyle.

*Rev. Marion S. Huske.

Campinas, 1869.

Mrs. J. R. Smith.

Rev. and Mrs. Jas. P. Smith.

Itapetininga, 1912.

Descalvado, 1908.

Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraíso, 1917.

Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION.

Garanhuns, 1895.

Rev. and Mrs. G. E. Henderlite.

Rev. and Mrs. W. M. Thompson.

Miss Eliza M. Reed.

Pernambuco, 1873.

*Miss Margaret Douglas.

Miss Edmonia R. Martin.

Miss Leora James (Natal).

Miss R. Caroline Kilgore.

Parahyba, 1917.

Rev. and Mrs. W. C. Porter.

Canhotinho.

Dr. G. W. Butler.

*Mrs. G. W. Butler.

MID CHINA MISSION

Hangchow, 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.

Shanghai.

*Rev. and Mrs. S. I. Woodbridge.

Rev. and Mrs. C. N. Caldwell.

Miss Mildred Watkins.

Kashing, 1895.

Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
Miss Elizabeth Corriher.
Miss Florence Nickles.
Miss Sade A. Nesbit.
†Mr. S. C. Farrior.
Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. M. A. Hopkins.
Rev. and Mrs. J. Y. McGinnis.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett.
Rev. Laey L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.
Miss Anna M. Sykes.

Nanking.

Rev. and Mrs. J. L. Stuart.
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsin-anfu).

Rev. and Mrs. P. F. Price.

Soochow, 1872.

Dr. and *Mrs. J. R. Wilkinson.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Miss Lois Young.
Rev. and Mrs. H. Maxey Smith.

N. KIANGSU MISSION

Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
*Rev. and Mrs. J. C. Crenshaw.

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
*Rev. Chas. Ghiselin, Jr.

Hsuehoufu, 1897.

Mrs. Mark B. Crier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev. and Mrs. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.

Hwaiianfu, 9014

*Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
*Miss Lillian C. Wells.
*Miss Lily Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
Dr. and Mrs. J. W. Hewett.
*Rev. C. H. Smith.

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin.
Rev. and Mrs. W. F. Junkin.
*Mr. H. W. McCutchan.
*Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.
Miss Mary Bissett.

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham.
Dr. and *Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.

Tonghai, 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. A. D. Rice.

CUBA MISSION.

Cardenas, 1899.

*Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.

Calbarien, 1891.

Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Sommelán.

Placetás, 1909.

None.

Camajuani, 1910.

Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1914.

*Rev. and Mrs. Juan Orts y Gonzales.
Rev. and Mrs. J. O. Shelby.

JAPAN MISSION.

Kobe, 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
*Miss Annie H. Dowd.

Nagoya, 1867.

Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
Rev. and Mrs. L. C. McC. Smythe.
Miss Sarah G. Hansell.

Gifu.

*Rev. and Mrs. W. C. Buchanan.
Miss Elizabeth O. Buchanan.

Susaki, 1898.

Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. A. P. Hassell.
Rev. and Mrs. J. Woodrow Hassell.

Tokushima, 1889.
Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd
*Rev. and Mrs. H. C. Ostrom

Toyohashi, 1902.

Rev. and Mrs. C. K. Cummins

Okazaki, 1912.

*Miss Florence Patton.
*Miss Annie V. Patton
Rev. and Mrs. C. Darby Fulton

CHOSEN MISSION. [74]

Chunju, 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
*Rev. and Mrs. W. D. Reynolds.
*Miss Susanna A. Colton.
*Rev. S. D. Winn.
*Miss Emily Winn.
*Miss E. E. Kestler.
*Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland.

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Dr. and Mrs. J. B. Patterson.

*Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J. Shepping (Seoul).
*Miss Ivalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop.
Rev. D. Jas. Cumming.

Kwangju, 1898.

Rev. and Mrs. Eugene Bell.
*Rev. S. K. Dodson.
*Miss Mary Dodson.
Mrs. C. C. Owen.
*Rev. and Mrs. P. B. Hill.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
*Mr. and Mrs. M. L. Swinehart.
Miss Esther B. Matthews.

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.
*Miss Ada McMurphy.
*Dr. and Mrs. R. S. Leadingham.
*Rev. and Mrs. L. T. Newland.
Mr. and Mrs. Wm. P. Parker.
Rev. and Mrs. P. S. Crane.

Soonchun, 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.

*Miss Meta L. Biggar.
*Miss Anna L. Greer.
*Rev. and Mrs. J. C. Crane.
Dr. and Mrs. J. McL. Rogers

MEXICO MISSION. [11]

Linares, 1887.

Rev. and Mrs. H. L. Ross.

Matamoros, 1874.

Miss Alice J. McClelland.
San Angel, D. F. Mexico.

Austin, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos, 1884.

Mr. and Mrs. R. C. Morrow.

C. Victoria, 1880.

Miss E. V. Lee.

Missions, 10.

Occupied Stations, 53.

Missionaries, 372.

Associate Workers, 11.

*On furlough, or in United States
Dates opposite names of stations in-
dicates year stations were opened.

†Associate workers.

For postoffice address, etc., see page
below.

Stations, Postoffice Addresses

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa. For Bihangu—"Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission."

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Rio Grande de Norte, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsueh-chou—"Care Southern Presbyterian Mission, Hsueh-chou, Ku, China." For Hwai-anfu—"Care Southern Presbyterian Mission, Hwai-anfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caiharien—"Caibarien, Cuba." For Camajuani—"Camajuani. Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

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